TEN SERMONS,

Tending chiefly to the fitting of men for the worthy receiving of the LORDS SVPPER.

VVherein, amongst many other holy *Instructions, the Doctrines of sound Repentance* and Humiliation, and of Gods speciall favours unto penitent sinners, and worthy Communicants, are largely and effectually handled.

The sixe first, by I. DOD.
The foure last, by R. C[illegible]AVER.

Whereunto is annexed a plaine and learned Metaphrase on the Epistle to the COLOSSIANS, *Written by a godly and judicious Preacher.*

There is also set before the Sermons, a short Dialogue of Preparation, containing the chiefe Points that concerne *the worthy receiving of the Lords Supper: taken, for the* most part, out of the Sermons following, and collected into a Method, for the benefit and ease of those that desire direction in this matter.

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TO THE RIGHT

Worshipfull, the Lady ANNE COPE, Wife to Sir ANTHONY COPE, of *Hanwell*; and to her vertuous Daughter, the Lady *Elizabeth Cope*, Wife to Sir *William Cope*, of *Hardwicke*: Encrease of Grace, and all true Happinesse, &c.

IT is a thing better knowne, than well considered of, that in the mystical Body of Christ Iesus, every member hath his severall Office, whereon it must attend; the weakest, as well as the strongest: and in the Family of the great Ruler of Heaven and Earth, each servant hath his severall [illegible] which he must imploy; the meanest, as well as the worthiest. To deny my [illegible] a Member of that Body, or a Servant of that Family, I cannot without injury to God and my selfe: to professe to be such a one in word, and in deed to deny it, were no lesse dishonourable to my Head, to my Master, than discomfortable to my selfe. What then is to be done? I bethought my selfe (for the avoiding of these Rockes) what service I might performe; and in thinking, this which I have now done, was offered to my consideration: whereby, as an underling in Gods House-hold, for want of greater abilitie, I have done my best endeavour to put forth to the best advantage others Talents, which else (to the griefe of many) would have beene hidden at least, if not utterly lost: For the doing whereof, I had rather undergee the censures of such as are curious & carnally disposed, than deprive those of a benefit, that are religious and spiritually minded.

Let it not be offensive unto your Ladiships, that I have presumed to offer these Sermons unto publike view, sheltred as it were under your Names; for I had sundry Motives which even inforced me thus to doe.

First, in regard of the Matter therein contained; much of it being delivered in your hearing, and al of it suiting unto your affections: whose religious care, for the preparing both of your selves, and of those that depend upon you, for the worthy receiving of the holy Sacrament, *is well known unto those that are acquainted with your conversation in Christ Iesus.*

Secondly, in regard of the Authors: whose affections, I perswade my selfe, is such towards you, in sundry both Civil and Religious respects, that they would most willingly consecrate themselves and their Labours, to your further building up in Christ Iesus.

Lastly, in regard of my selfe, who for many speciall favors received, do acknowledge my selfe unrequitably indebted, & indissolubly bound unto your Ladiships. And having nothing of mine owne of any worth, whereby to testifie my unfained thankfulnesse, I have borrowed of others for this purpose, and withall annexed my hand-writing, that if my ingratitude should hereafter appeare, I might by a publike Censure be condemned & made ashamed for the same. Thus hoping for pardon of my boldnesse, and for favourable acceptance of my good meaning in this behalfe, I humbly take my leave, recommending your Ladiships to the Lord, & to the Word of his Grace, who is able to perfect that good work which he hath begun in you both.

Your Ladiships most bounden,
and in all Christian duties to be
commanded,

IOHN WINSTON.

To the Christian Reader.

LOoke not (good Reader) to finde in these Sermons an absolute discourse of this Subject, of Preparation to the Sacrament, for that was not intended by the Authors, but onely the excitement of their present Auditors, as they saw occasion: whereby yet I doubt not, but a Christian heart shall finde great furtherance in that worke of Preparation.

Furthermore, let it please the Reader to be advertised, that the Texts handled in this Book, have neither so many Doctrines gathered from them, as the Authors could have done, nor so many Vses inforced upon the Doctrines; but onely such, as were thought most meete for their present Auditorie.

In this which I have done, I had, as the approbation, so also the helpe of those that preached these Sermons following, for the revising and perfecting of divers things: yet so, as their leisure could afford: and therefore, what defects soever shall be found in the manner of penning, let them be imputed to me (if the Printer be not faulty) not unto them, who were content to put a finger, but not their whole hand, to this Worke.

IOHN WINSTON.

A Summarie Collection of the Heads of Doctrines, handled in the *Sermons following.*

The Doctrine of the first Sermon, on PROV. 28, 13.

1 *HIding of Sinne hindereth all true prosperity.*

2 *He that would have pardon for his offences, must bring before God an acknowledgement of the same.*

3 *He that would be assured of Gods favour, must joyne reformation with his confession.*

4 *Whosoever confesseth his faults, and endeavours to amend them, shall finde mercy from God, how sinfull soever he hath been in former times.*

The Doctrines of the second and third Sermons, on ISA. 1. 16.

1 *Whosoever would have God wash him with the bloud of his Sonne, must wash himselfe by godly sorrow.*

2 *Christians must have regard to the manner of their good workes, as well as to the matter.*

3 *All penitent persons must learne to doe well.*

4 *Every one must have a principall care of the duties that pertaine unto him.*

5 *Workes of mercy are very acceptable unto the Lord.*

6 *In matters of religion, men must hearken unto God, and not unto flesh and bloud.*

7 *If we become truely penitent, neither the greatnesse nor multitude of our sinnes shall hinder our salvation.*

8 *God looketh for truth, not for perfection, at the hands of his children.*

9 *Those that have soundly repented, shall not onely have spirituall graces, but also corporall blessings bestowed upon them.*

The

The Doctrines of the fourth Sermon, on 2 CHRON. 30. 18.

1 *It is the dutie of all Governours, to pray for them that belong unto their charge.*

2 *Whosoever would receive mercy from God in the Sacrament, must come with a sincere heart thereunto.*

3 *So long as we labour to keepe the substance of Gods worship willingly, though we faile in some circumstances unwillingly, God will be mercifull unto us.*

4 *God doth accept, and will fulfill every faithfull prayer that is made unto him.*

The Doctrines of the fift Sermon, on ISA. 55. 1.

1 *The thirsty soule alone hath interest in the graces of God, and shall reape benefit by the meanes of grace.*

2 *Whosoever commeth to Christ Jesus in the religious use of his Ordinances, shall have all his wants supplyed.*

3 *The best things are best cheape.*

4 *Nothing can satisfie and content the minde, but Grace.*

The Doctrines of the sixth Sermon, on MATTH. 22. 11.

1 *God is the only absolute King over all the whole world.*

2 *The Lord taketh notice of every guest that sitteth at his Table.*

3 *It is not sufficient to come to Gods Wedding-Feast, but wee must come as fit Guests for so great a Banquet, and so glorious a Presence.*

4 *When God hath to deale even against sinners, yet he dealeth in good and peaceable termes.*

5 *Sinners shall have nothing to say for themselves, when God entreth into judgement with them.*

6 *The speciall time and place of the punishment of wicked men, is after this life, in Hell fire.*

The Doctrines of the seventh Sermon, on PSAL. 119. 1.

1 *Religion is the way to happinesse.*

2 *So much sincerity as any one hath, so much happinesse shall he have.*

3 *It is a marvellous great prerogative, to be freed from the bondage of sinne.*

4 *Nothing is superfluous, that is done in obedience to Gods holy will.*

The Doctrines of the eight Sermon, on Iohn 6.

1 *By faire speeches to us, or courteous usage of us, we aught not to be stayed from telling men their faults, when by our calling we are required to admonish them.*

2 *Christ Iesus is acquainted with the purpose of such as come to his services.*

3 *A man cannot be both a Worldling, and a Christian.*

4 *They are most provident for themselves, whose greatest labour is for grace.*

5 *The efficacie of the Word and Sacrament, is from Christ his owne hand.*

The Doctrines of the ninth and tenth Sermons, on Mark. 14. 18.

1 *Iesus Christ knew before what sufferings he was to undergoe.*

2 *They are like to stand best, who are most fearefull of falling.*

3 *No bands of kindenesse can make wicked men faithfull unto godly men.*

4 *Wicked men fulfill the will of God, to their owne condemnation.*

5 *All the delights and contentments of the wicked men in this world, cannot countervaile their miseries in the world to come.*

6 *The efficacie of the Sacrament is from Gods owne hand.*

7 *Christ Iesus, in the Sacrament, by corporall food giveth a most sure possession of himselfe, and union with himselfe.*

8 *Christ in the Sacrament doth make a full Meale.*

9 *Faithfull Communicants at the Lords Table, come to bee inriched by Christ his Legacie.*

PRINCE... REC. APR... THEOLOGIC... SEMINARY...

A

BRIEFE DIALOGVE CONCERNING PREPARATION FOR THE WORTHY RECEIVING OF THE LORDS SVPPER:

Taken, for the moſt part, out of the Sermons following.

WHat is the Lords Supper?

It is a Sacrament of the Eternall Covenant; whereby, through the uſe of Bread & Wine, rightly adminiſtred, and faithfully received, the ſoules of them that are ingrafted into CHRIST are ſpiritually nouriſhed into eternall life. Mat 26. Verſe 28.

What then is required of thoſe that will be partakers of this heavenly food at the Lords Table? Ioh. 6. ver. 54. &c.

They muſt be prepared, as meete gueſts for ſuch a banquet. Mat. 22. 12. 1 Cor. 11. Verſe 28.

For the better attaining to this preparation, how many things are there to be conſidered?

Three: Firſt, what is to be done before the partaking of it: Secondly, what at it: Thirdly, what after it.

What is that which muſt be done before?

There muſt be firſt, an examination how fit wee are to receive: ſecondly, a premeditation of the benefits that we are to receive: and thirdly, faithfull and fervent prayer for Gods bleſſing upon our examination, premeditation, and receiving.

Of what points are wee to examine our selves?

1 Examination. First, in generall, whether we be of the number of the Faithfull, and have in us the life of Grace: for otherwise, wee are utterly unfit to be partakers of the Lords Supper; which is appointed for food, to continue spirituall life where it is; and not to worke it, where it is not: to be for nourishment unto Gods Children; but for the bane and destruction of Dogges and Swine, that dare presume to meddle with the same.

2 Secondly, we must examine our selves more particularly.

Concerning what matters?

Whether wee have attained unto a competent measure of Repentance, Knowledge, Faith, and Loue: which if we can finde in our selves, wee may resolve our hearts in that Point of generall Examination, and conclude, that wee are within the Covenant of Grace, and have communion with Christ Iesus, and therefore are in state to bee Communicants at his Table.

How should we try our selves in the matter of repentance?

1 Repentance. Wee must examine, first whether wee have at any time carefully sifted our hearts and behaviours, to finde out as many of our corruptions as possibly wee could. Secondly, whether we have beene, and are, heartily sorrowfull for the same. Thirdly, whether wee have rightly confessed them before the Lord, with an earnest desire of the pardon thereof. And fourthly, whether we purpose and resolve for ever hereafter (through Gods gracious assistance) to reforme both our hearts and waies.

Is there any necessity of that searching of our selues?

1 Searching. See the Sermon on. Pro. 28. 13. Doll. 1. Iob 20. 12. Yes verily: for otherwise, wee shall bee found hiders of sinne; which hindereth all true prosperity, and argueth plainely, that there is in us a loue of iniquitie, and abundance of hypocrisie, which will keepe us from reaping benefit by the Word, or Sacrament.

Wherby should we try our selves, to the intent we may come to a more full and particular sight of our corruption?

Psal. 119. 59. By the Law of God, which is the true Touch-stone; examining our selves by every Commandement, that so wee may discerne,

discerne, if not all, yet the most part of the corruptions of our soules, and errors of our lives: And for our more orderly proceeding herein, we may use this direction following: wherein are set downe the chiefe Heads of most of the sins against every Commandement.

Sinnes against the first Commandement.

1 ATheisme; which is, when men either thinke there is no God, or live as if there were no God.

2 Idolatry, which is the having of a false God.

3 Ignorance, uncapableness of Knowledge, Errours and Heresies.

4 Forgetfulnesse of Good things, especially of those that most concerne us, and chiefly at that instant when we should make use of them: Secondly, remembring of evill things, especially of those that may most corrupt us; and chiefly then, when we should be most free from the thought of them.

5 Vnwillingnesse unto good things, principally to the best; readinesse unto, and wilfulnesse in evill, especially the worst: secondly, impatience under crosses.

6 Distrust of Gods power, mercy, &c. promises, and providence; whence carnall feares are wrought and cherished, and the true feare of God is expelled and banished.

7 Presumption upon Gods mercy.

8 Carnall confidence in Wit, Learning, Wealth, Strength, Friends, &c. thinking our selves the better, or safer, simply for them; whence ariseth pride and security.

9 Much love of evill; as also of our selves, our friends, our pleasure profit, credit, &c. Secondly, little love of God and of goodnesse, and of Gods servants and services.

10 Hatred of God and goodnesse: secondly, want of hatred against our owne and others sinnes.

11 Abundance of worldly sorrow, shame and discontentment: secondly, want of spirituall griefe and indignation against our owne and others transgressions: thirdly, not lamenting for the calamities of Gods people, private or publike.

12 Immoderate carnall mirth; too little spirituall joy.

If any desire proofes of Scripture for these particular sins mentioned, he may use the helpe of Master *Dods* Booke on the Commandements; or, of the *true Watch*, where many of these are touched.

13 Hardneſſe of heart, benummednesse of conſcience, or helliſh terrors and accuſations, proceeding from doing things either without, or againſt the Rules of the Word.

Sinnes againſt the ſecond Commandement.

1 BAſe and unwarranted conceits of God, as when wee frame any Image of him in our mindes.

2 Worſhipping of Images.

3 Adoration of Angels or Saints, obſerving Holy-daies in devotion to them, ſwearing by them, &c.

4 Approbation of Idolatry, by preſence, ſpeech, geſture, ſilence, keeping of ſuperſtitious Relickes & Monuments, keeping company with Idolaters, &c.

5 Neglect of any of Gods Ordinances, as of Preaching, Hearing, Reading, Meditation, Conference, the uſe of good Bookes, and of good company, of private and publike Prayer, Faſting, making of Vowes, &c.

6 Superſtitious Faſting, raſh Vowes, breach of lawfull Vowes, abuſe of Lots, &c.

7 Want of ſorrow, for being borne of Idolatrous Forefathers.

Sinnes againſt the third Commandement.

1 PRofeſſion joyned with prophaneneſſe, whereby Gods name is diſhonoured.

2 Abuſing of Gods Word: firſt, by fruitleſſe ſpeaking of it: ſecondly, framing jeſts out of it, or againſt it: thirdly maintaining of ſinne by it: fourthly, applying it to charming, &c.

3 Abuſing the names or Titles of God: firſt, by admiration, as by ſaying in our common talke, O Lord, O Ieſus, &c. ſecondly, by curſing, &c.

4 Swearing vainely, outragiouſly, falſely, &c.

5 Blaſpheming.

6 Taking a lawfull Oath, without due reverence and conſideration.

7 Praying without Faith, Feeling, Reverence, Fervencie, not

not waiting for an answer, &c. asking evill things: ayming more in our requests, at the relieving of our necessitie, then at the advancement of Gods glory.

8 Hearing, reading, meditating, conferring, singing of Psalmes, and receiving the Sacrament, without preparation, attention, reverence, delight, and profit.

9 Light passing over of Gods great workes of Creation, Preservation, Redemption, as also of other his mercies, and judgements.

10 Abuse of our Christian liberty, to the hardening, ensnaring, perverting or just grieving of any.

Sinnes against the fourth Commandement.

1 NEglect of preparation for the Sabbath, before it come. and of fitting our hearts for holy services, when it is come.

2 Prophane absence from, or unfruitfull presence at Gods Ordinance.

3 Excessive eating and drinking, which causeth drowsines, and unfitnesse for Gods worship.

4 Doing any ordinary worke of our Calling.

5 All recreations, which distract.

6 Vaine and worldly speeches and thoughts.

7 A secret desire that the Sabbath were over.

8 Neglect of calling our selves, or others, to a Reckoning after holy Exercises.

9 Giving liberty to our selves in the night, before the whole Sabbath be ended.

Sinnes against the fifth Commandement.

Sinnes of all Inferiors, in respect of their Superiors.

1 WAnt of reverence, inward or outward. 2. Neglect of Prayer. 3. And of humble submission.

Sinnes of all Superiors.

1 Want of love. 2 Fayling in prayer. 3 And in giving good example.

Sinnes of Children, in respect of their Parents.

1 Disobedience.

2 Murmuring at their Parents corrections, though unjust.

3 Contemning of them, for any defect of body or minde.

4 Vnthankfulnesse in not relieving them, not standing for their deserved credit, &c.

Sinnes of Parents.

1 Negligence, in not instructing their Children betime.

2 Not correcting them till it be too late; or doing it with bitternesse, without compassion, instruction, and prayer.

3 Giving them ill example.

4 Neglect of bringing them up in some lawfull Calling.

5 Not bestowing them timely and religiously in Marriage.

6 Light behaviour before them, and too much familiaritie with them, whereby they become vile in their eyes.

7 Loving Beauty, or any outward parts more than Gods Image in them.

8 A sinne peculiar to the mother, is, refusing to nurse them.

Servants sinnes, in respect of their Governours.

The three first sinnes in Children, may be in Servants, as also these that follow:

1 Idlenesse in their Calling.

2 Vnthriftinesse and unfaithfulnesse in dealing with their Masters goods and affaires.

3 Stealing, privie defrauding of them, &c.

4 Eye-service.

Divers sinnes of Parents are found in Masters, as also these that follow.

1 Vnadvised entertainment of sinfull servants.

2 Not using religious exercises with them: not admonishing nor correcting them, or doing it in an evill manner: grieving more when they faile in their businesse, than when they are slacke in Gods service.

3 Not recompensing their labours, by giving them a due reward when they are with them, and when they part from them.

4 Neglect of them in sickenesse: unjust stopping of their wages for that time.

5 Not

5 Not relieving them (if they be able) in their age, who have spent their youth in their service,

Sinnes of the Wife, in respect of her Husband.

1 Fayling in reverence: which appeareth in froward looks, speeches, or behaviour.

2 Disobedience in the smallest matters.

Sinnes of the Husband.

1 Not dwelling with his Wife.

2 Neglect of edifying her, by instruction and example.

3 Denying her comfortable maintenance, & imployment.

Sinnes common to them both.

1 Want of love.

2 Bewraying one anothers infirmities: discovering each others infirmities.

3 Iealousie. 4 Contention.

Sinnes of the People, in regard of their Ministers.

1 Disobeying and opposing against their Doctrine.

2 Denying them competent maintenance.

3 Not standing for them, when they are wronged.

Sinnes of Ministers.

1 Slackneſſe in Preaching. 2 Vnprofitable or hurtfull Teaching. 3 Giving ill example.

Sinnes of Subjects.

1 Rebellion. 2 Refusing to pay dues.

Sinnes of Magistrates.

1 Careleſneſſe in establishing & promoting true Religion.

2 Of maintaining peace, and providing that malefactours may be punished, and well-doers be encouraged.

Sinnes of inferiours, in gifts or age.

1 Not acknowledging, nor reverencing, nor imitating the Graces of their Superiours.

2 Despising of the Aged.

Sinnes against the sixth Commandement.

1 RAsh Anger, Envy, Hatred, Malice.

2 Brawling, Reviling, Threatning, and provoking of others.

3 Fighting.
4 Crueltie in punishing, oppressing, &c.
5 Murthering of our selves, or others, or consent thereto.
6 Immoderate worldly sorrow: neglect of Physicke, of wholesome diet, and exercise, surfetting, and drunkennesse; all which are enemies to the health and life of man.
7 Crueltie to our owne or others soules.

Sinnes against the seventh Commandement.

1 ADulterie, Fornication, Incest, Rape, Sodomie.
2 All wantonnesse, secret or open, alone, or with others.
4 Vnholy marriages, in regard of Religion, age, neerenesse of bloud, want of Parents consent, &c.
5 Abuse of the Marriage-Bed, not observing the time of { natural seperatiõ, *Leu.* 18.19 solemne humiliation.
6 Nourishing of the causes and occasions of wantonnesse, as impure Lusts, Surfetting, Drunkennesse, Idlenesse, lascivious Apparell, societie with lascivious persons, lewd Books, Songs, or Speeches, wanton Looks, Pictures, Stage-Playes, Dauncing, Dalliance, &c.
7 Wearing apparell contrary to our Sexe.
8 Vnlawfull Divorce.

Sinnes against the eighth Commandement.

1 COvetousnesse, and all desire of our Neighbours goods, albeit through feare or shame we cannot get them.
2 Church-robbing.
3 Robbing of our selves, by wastefulnes in Dyet, Apparell, Gaming, &c. by Idlenesse, unadvised Suretiship, Niggardlinesse, &c.
4 Robbing of others, taking away the smallest things: first, by fraud: secondly, uncharitable inclosure: thirdly, dealing wrongfully with the goods of the deceased: fourthly, deceit in buying and selling: fifthly, with-holding either things com-

committed unto us, or things found, lent, earned, or otherwise due.

5 Not making of restitution.

6 Counselling, or consenting to others in Theft.

Sinnes against the ninth Commandement.

1 FAlse witnesse-bearing in publike or private, or consent thereunto.

2 Raysing, spreading abroad, or listening to false reports of Tale-bearers.

3 Rash suspition, hard judging, interpreting things in the worst sense.

4 Aggravating and discovering others infirmities, without care of their credit, others edification, or our owne good.

5 Flatterie.

6 Lying though in jest, or to a good end.

7 Boasting.

8 Injurious charging of our selves to be Hypocrites in time of temptation.

9 Want of care of our owne and others good name, that God might have more glory.

The breach of the tenth Commandent: by

MVltitudes of evill thoughts and motions against our neighbours, and scarcitie of such as are good.

When we have attained to a particular sight of our many and grievous iniquities and transgressions; what is further to be done of us?

Wee must labour to bring our hearts to true sorrow and contrition. 2 Godly sorrow See the Sermon on Isa. 1. Doct. 1. Iam. 4. 8. 9. Ier. 4. 14. Ioel 2. 13. Zac. 12. 10. 2. Chro. 13. 1.

What use is there of that?

It is very requisite in divers respects; it being a speciall meanes to purge our soules from the pollution of sinne, to move the Lord to have compassion on us, and plentifully to powre downe his mercies upon us, without which, it is certaine there is no sound repentance in us, nor mercie to be expected from our God.

Sith

Sith it is so necessary, shew me how it may be got.

1 We must beseech the Lord (from whom proceedeth every good and perfect gift) to worke it in our hearts.

2 We must use all good helpes to stirre up our selves thereunto: as,

Neh. 9. Psalme 51. 1 To call to minde the multitude, and grievousnesse, and offensivenesse of our sinnes, together with our long continuance therein; aggravating them by every circumstance, to make them more odious to our soules.

Eccles. 7. 2 To goe to the house of mourning, and to make use of every stroke of God, as well upon others as our selues.

3 Not onely with patience to indure, but with earnestnesse to intreat, and with gladnesse to accept of the helpe of such as have broken hearts themselves, and so are more able and skillfull to pierce and wound the soules of others.

4 When by our owne sifting, and others faithfull dealing, our hearts are touched with some remorse, let us seriously and throughly ponder upon the infinite mercy of God the Father, in giving his Sonne; and of Iesus Christ, in giving himselfe for us; who by reason of our sinnes, were deadly enemies unto him: the consideration whereof, cannot but move our hearts to relent, unlesse they be altogether flintie, and hard as an Adamant.

When our hearts are touched with inward griefe for our speciall corruptions, what is to be done in the next place?

3 We must bring them in an holy confession before GOD.

Confession. Prov. 28. See the thirteenth Sermon. Decal. 2. 1 Ioh. 1. 9. 2 Sam. 24. 12. Dan. 9. 19. Neh. 1. 5. 6.

What motives are there, to induce us so to doe?

Divers: for,

1 Without this, there is no promise of pardon of sinne, nor indeed any godly sorrow, or sound repentance for sinne.

2 This is a soveraigne preservative against Relapses, as may be seene in *David*, *Peter*, and *Paul*.

3 This is an effectuall meanes to quicken our hearts unto Prayer.

4 Hereby God is much glorified, in his Truth, Mercy, and Iustice. *Iosh. 7. verse 19.*

Seeing this acknowledgement of sinne is so needfull, declare how it must be performed?

These

These Rules must be observed therein.

First, that it proceed from a good Root, *viz.*

1 From an utter hatred of sinne, not from wearinesse under the Crosse, as in *Pharaoh*; nor from some sudden passion, as in *Saul*.

2 From hope of mercy: for if that be wanting, we shall never rest on God for pardon. 2 Sam 14.11.

Secondly, that it be made in a good manner, *viz.*

1 Heartily and sincerely, not coldly and hypocritically.

2 Particularly, and with enumeration of our speciall and most beloved sinnes, as in *Paul* and *Ezra*. Ier.31.19.

What will follow upon such a Confession?

A desire of generall reformation, and a full purpose to abandon the allowance of every infirmity, and the practise of every grosse sinne. 4 Reformation. See the Sermon on Prov. 28. *Doct.* 3.

How may this reformation be attained unto?

1 We must constantly and carefully auoid all the occasions of sinne, and be most jealous of our selves, where we are most prone to be overtaken. Act. 19. 18. Isa. 1.16.

2 We must conscionably and continually use all the meanes of goodnesse.

3 When we are overtaken through infirmity, we must presently and heartily lament our fall, and seeke a reconciliation.

4 If these meanes prevaile not, we must binde our selves by a solemne Vow, to strive against our principall sins, and most dangerous corruptions.

What other notes are there, besides these already spoken of, whereby we may be assured, that our repentance is sound, and that our hearts doe not deceive us therein?

These following.

1 If wee be universall in our obedience, desiring to practise or forbeare whatsoever God would have us: not giving a dispensation to our selves for the committing of any sinne, or for the omitting of any duty; but disliking all manner of evill, both in our selves and others. Notes of found repentance. Psal.119.6. See the Sermon on that place. *Doct.* 2. Psal.3,23,24.

2 If wee increase in goodnesse, neither waxing worse, nor standing at a stay, but daily getting ground of our corruptions.

Iob 31. 1. &c. 1 Cor. 4. 3.

3 If in all our intents and actions we looke unto the Lord, as the searcher of our hearts, and the trier and rewarder of our workes: not discouraging our selves, whatsoever men thinke or speake of us and our doings, so that God do approve of us, and them; nor contenting our selves with mens approbation, when the testimony of God is not for us.

4 If we like best, and desire most that company in private, and that teaching in publike, where our speciall corruptions shall be roundly, and wisely, and mercifully reproved and inveighed against; and the duties wherein wee come shortest, most earnestly pressed, and stood upon: Neither falling out with those that admonish us, nor denying, cloking, excusing, or extenuating our faults.

What else is required in a worthy Receiver?

2 Knowledge.

A competent measure of knowledge, so that he be able to discerne betweene the Elements, and the Lords Bodie and Bloud, taking every thing in its owne nature and kinde: not confounding the signe with the thing signified, nor putting no difference betweene the Sacramentall and common Bread; but using each of them in the manner appointed by Christ, and with such reverence as is due unto them, and to that end for which they were ordained; namely, the commemoration of Christ his death, & our neerer & fuller communion with him.

What further examination must we use, before our communicating at the Lords Table?

3 Faith. Heb. 11. 6. Rom. 14 23.

We must trie whether we have Faith, or not: without the which, it is impossible to please God; and whatsoever we do, is sinne.

What then is to be beleeved concerning this particular Ordinance?

See the second Sermon on *Marke* 14. Doct. 7.

That it is ordained of God, not onely to be a signe, to signifie and represent, but a Seale also to confirme, and an instrument to exhibite Christ, with all his merits, unto every Beleever.

Why is love unto men, required in all faithfull Receivers?

4 Love. 1. Iohn 3.

1 Because being destitute of that, we cannot be assured of Gods love unto us, nor of our love unto him.

2 We cannot, with any confidence, expect at the Sacra-

ment

crament a generall acquaintance from all our debts unto God, except we in love can passe by small offences in our brethren. Mat. 18.35.

3 The Lords Supper is ordained as a Seale of the mutuall fellowship and communion of Gods people, as with their Head Christ, so with one another. 3

What rules are we to observe in love?

1 If any indignity or injury have beene offered us, wee must forgive and forget the same, and overcome evill with goodnesse; loving them that hate us, and praying for them that speake and practise evill against us; at least, desiring and striving so to doe. See the Sermon on Isa. 1. Doct. 2. Mat. 18. 35. Rom. 12. Mat. 5.

2 If we have done wrong unto others, wee must undoe it againe: otherwise our sacrifice and service cannot be accepted.

But what if those whom we have wronged, be farre off, that we cannot seeke unto them: or will not yeeld to a reconciliation, when it is sought for?

God will accept of our true and unfained desire in that behalfe, when a reconciliation is desired: but occasion denied, and if others will not be pacified towards us, it is their fault, and not ours, neither must that keepe us from the Sacrament.

Thus much concerning Examination.

What is that Premeditation which must be used?

It is a serious consideration of the benefits which we are to receiue by Christ. Premeditation.

What are those?

2

They are set downe in the new Covenant (whereof the Lords supper is a seale) & they may be reduced to these heads. Ezek 36.22. Ier. 31.31.

1 First, freedome from all manner of evill whatsoever, whether of sinne, or misery in this life, or in that which is to come, See the Sermon on Pro. 18 Doct. 4. And that on Psal. 119. Doct. 1.

2 Secondly, the enjoyment of all good things.

1 In this world: and that
- 1 For the inward man,
  - 1 Perfect justification.
  - 2 True sanctification.
- 2 For the outward man.
  - A good name, estate,
  - safety, health, &c.

2 In the world to come, all manner of happinesse.

Having

Having thus examined our selves, concerning our Repentance, Knowledge, Faith, and Love, and used premeditation of the benefits that are to be expected of all worthy Receivers, what remaineth further to be done by us?

3 Prayer. We must, before our approaching to the Lords Table, earnestly beseech his Majestie to give a blessing to those our endevours: and where we have come short in fitting our selves, we are to entreat him to pardon it; to accept of us in the mediation of his deare Sonne; and to make a supply of all our wants, of his rich mercie and free grace.

But what if a man finde that he cometh very short of that examination and preparation that is required, were he not better to absent himselfe from the Sacrament, till he be better fitted?

See the Sermon on 2. Chron. 30. Doct. 3. In no wise: for if he be upright-hearted, though never so weake, the Lord will accept of him. And if he feele his sicknesse to be grievous and dangerous, he hath the more need to hasten to the Physitian: neither is staying from Gods Ordinance, a meanes to better his estate, but rather to make him worse, and to pull Gods heavy judgements upon his soule and body. *Numb. 9.*

Thus much concerning the duties tending to Preparation, before our receiving.

How must we be disposed in the present act of receiving?

2 How we are to bee disposed in the acts of receiving. Wee must present our selves with reverence before the Lord, setting our senses and our faith a-worke, and heedfully meditating on these foure things:

1 First, when we see the Bread broken, and the Wine powred out, we must consider of the bitter Passion of Christ Iesus; who was wounded for our transgressions, and broken for our iniquities; who encountred with his Fathers wrath, and with Satan, Death, and Hell; and for our sakes, in particular, sustained such wofull terrours in his Soule, and torments in his Bodie, that he cryed out in the bitternesse of his heart, *My God, my God, why hast thou forsaken me?* and at length shed forth his most precious bloud, for the pacifying of his Fathers displeasure, and the satisfying of his infinite justice. And withall, we should seriously ponder upon the inconceiveable love of God the Father, in giving his onely and well-beloved Sonne, to

Isay 53.

suffer

ſuffer ſuch unſpeakeable tortures for us, who were curſed rebels againſt him: and thence be drawne to thinke on the haynouſneſſe and odiouſneſſe of our ſinnes, which ſo farre incenſed the Lords wrath and indignation, that nothing could quench the flame thereof, but onely the precious bloud of his deare Sonne. 1

Secondly, when we ſee the Miniſter diſtributing the Bread and Wine, wee are to conſider, that as thoſe outward Elements are offered unto us by Man; ſo Chriſt Ieſus, with all his benefits, is offered unto us by the bleſſed Trinitie. 2

Thirdly, when we reach forth our naturall hand to receive the Bread and Wine, we muſt withall reach forth the hand of Faith, to apprehend and lay hold of Chriſt. 3

Fourthly, in eating the Bread, and drinking the Wine, we muſt apply Chriſt, with all his merits, particularly nnto our ſelves; and be aſſured, that as that Bread & Wine are made the nouriſhment of our bodies, ſo Chriſt his body and bloud are made the nouriſhment of our ſoules; and as certainly as the Bread & Wine are made one ſubſtance with us, to ſtrengthen our bodies, and to refreſh our hearts, ſo ſurely Chriſt is made one with us, and we with him: and then our ſoules ſhall bee ſtrengthened, & our hearts ſpiritually revived; either preſently in the very act of receiving; or afterwards, in due time, when we ſhall ſtand in moſt need of comfort. And therefore, in aſſurance of Faith, we ſhould ſtirre up our hearts, to expect all the fore-named benefits, of remiſſion of ſinnes, and ſanctification of our natures; together with the fruition of all neceſſarie outward bleſſings, and the removall of all hurtfull croſſes. 4

Well were it for us indeed, if we could looke for theſe things to be beſtowed upon us: but the greatneſſe and multitude of our ſins is ſuch, that we juſtly feare they will keepe good things from us.

This doubt ſhould not perplexe nor trouble us, if wee bee truly penitent for all our tranſgreſſions: for Chriſt hath payed for many and great ſinnes, as well as for fewer and leſſer; and through him, the Lord is ready to pardon all, and all manner of iniquities, as well the greateſt of them, as the ſmalleſt: and if once our ſinnes be done away, all the fore-named benefits do of right belong unto us. See the Sermon on *Iſa.* 8. Doct. 7. 1. John 1. 9. Ezek. 36. 25.

This

Thus much concerning the Meditations that are needfull, in the very act of receiving.

What is to be done after our receiving?

1 What is to bee done after our receiving.

First, we must give hearty thankes unto the Lord for this inestimable benefit which we have received, in being partakers of the Lords Supper.

2

Secondly, we must carefully marke how we speed, & what successe we finde: and if the Lord affoord us present comfort, we must be much more thankefull, and indeavour by all good meanes to nourish and cherish the same: and if we misse of it for that time, we must notwithstanding give God the glory of his truth, in making good his Covenant, and every part thereof; and therfore with confidence and constancy wait and pray for the blessing: resolving with our selves, (every one in his owne soule) that as sure as God is true and faithfull in his promises, we shall in the fittest season, reape fruit and profit by his Ordinance, which in conscience and obedience unto him, we have beene partakers of. In which regard, every particular beleever may boldly speake, in this, or the like manner, unto his owne soule: I have with as great uprightnesse as I could, communicated at the Lords Table, & there received the seale of the everlasting Covenant of grace, and therefore shall it assuredly be performed unto me; and albeit my faith and assurance of Gods favour be but weake, it shall be strengthened; and whatsoever Satan, or mine owne deluded Conscience tell me, all mine iniquities are pardoned and covered, and I am at this very instant as free from sin, in *Gods* account, as *Adam* was before his Fall, and as the Saints and Angels are now in Heaven; yea, as Christ Iesus himselfe is, I being a member of his mysticall Body. Psal. 32.

And so for sanctification: though I be tainted with much ignorance, with many errors, with bad affections and evill actions; yet the Lord according to his covenant, will reforme all, and give me a minde to know him, and his will; and a memory to hold fast what I know: he will give mee a heart to love him, to feare him, and to obey his commandements. I shall have Christ his Power, to strengthen and uphold mee; his

Wisedome,

wisedome to instruct and direct me, and his Spirit to work all needfull graces in me, so that all the powers of hell shall never be able to prevaile against me, much lesse shall the afflictions of this world be able to separate me from Christ Iesus. I need not feare any evill: For all shall worke together for the best to me, neither can I want any thing that is good, for *God having given us his Sonne, how shall he not with him give us all things?* Rom. 8.

Thirdly, we must determine & endevour to lead a new life, bringing forth the fruits of Repentance, Faith and Love, more abundantly than in former times; as having renewed ou. Covenant with the Lord for that purpose: and therfore when we finde any sinfull motions stirring within us, we should reason thus; Did I not at the Sacrament vow & covenant with God to strive against all manner of corruptions? and did I not receive the seale of the covenant in assurance that I should have power & strength against them? why then should I yeeld unto them? why should I be any longer in bondage unto them? nay, I will not serve sinne in the lusts thereof, but will resist it, and by the power of Christ I shall get victory over it: for the Lord hath said, that *sinne shall not have dominion over us.* 3. Iohn 15.

So also when we finde want and imperfections in our best seruices, as coldnes in prayer, distractions in meditating, unfruitfulnesse in hearing, deadnesse in singing of Psalmes, &c. as also impatience or faintheartednes under crosses, disgraces, Persecutions, &c. Let us then relieve our selves with these or the like meditations; was I not lately at the Lords table, where I received a pledge of my ingrafting into Christ, who is the true Vine? and is there not in him sufficient juyce of all good graces to be derived to every branch that is in him? and is not the second *Adam* as able to convey his vertues into me, as the first *Adam* was to convey his corruptions? why then should I not seeke to him in assurance of obeying strength to doe and suffer whatsoever he will have me? yes, I will run unto him, & crave power and ability from him, and asking I shall obtaine, he hath said it that will never falsifie the least part of his truth. Rom. 6. 14.

May it not then bee concluded, if immediately unto the receiving of this Sacrament we grow worse then we were before, that we came unworthily thereunto.

Yes verily: if we be indeed worse, and not in our owne conceit onely, it is sure that there was some sinne or other unrepented of, lying upon our consciences, which caused Gods ordinance to be ineffectuall. Indeed, the worthiest receivers in their owne imaginations, and through Satans false suggestions, seeme unto themselves to be worse, (when in truth they are not so) because they feele their corruptions stirring more violently, and temptations rushing upon them more fiercely than ever before: but this is so farre from being an argument of unworthy receiving, that if they set themselves to resist in this combat, there can be no more evident testimony of their worthy receiving: for now that their sinne hath had a deadly blow, it beginneth (like a mad Bull in the same case) to rage more furiously: and Satan being dispossessed of his holds, plyeth his businesse with new and fearefull assaults, and therefore such have no cause at all to be dismayed, but rather very good cause to be comforted.

But (will some say) what shall I thinke of my selfe in this matter when I finde that whereas I resolved upon new obedience I come still farre short of that which I am desirous to performe?

You need not discourage your heart for all this: the sight of your imperfections argueth that your eyes are more enlightened than in former times, that you have gotten an humble and lowly conceit of your selfe, and your good deeds, which are things very pleasing unto God: neither doth hee require such strict observation of the Commandements, as that wee should obey them in perfection, but only that we should consent in our hearts, and labour in our practice to yeeld obedience thereunto: which if we can doe, the Lord will graciously accept of us, and of those duties which wee performe, seeing that we faile not in the Inbstance of his service; but onely iu some circumstances, and that full sore against our wils.

See the Sermon on Isa. 28. *Doct.* 1.

See the Sermon on 2 Chr. 30. *Doct.* 3.

THE

THE FIRST SERMON OF THE LORDS SVPPER.

PROVERBS 28. VER. 13.

He that hideth his sinnes shall not prosper: but he that confesseth and forsaketh them, shall have mercy.

THE drift and purpose of these words, is to stirre up all men to true Repentance: wherunto that they might bee the sooner induced, and therein better directed, hee sets downe:

First, the miserable condition of impenitent persons, whose ptosperity is to cloake their sinnes: concerning whom he pronounceth, that they *that hide their sins shall not prosper:* so long as sinne is covered, it prospers in the soule: and so long as sinne thrives in the Soule, there can bee no true prosperity in the state, either for inward or outward things.

Secondly, the happinesse of penitent persons: *they shall finde mercy:* whatsoever their iniquities have beene, they shall bee received into Gods favour, and finde all the fruits thereof, so that they testifie the soundnesse of their Repentance by the performance of these duties following, to wit,

First, that they come to a plain and sincere confession, which is opposite to the former hiding, [*but hee that confesseth, &c.*

Secondly, that they grow to a generall reformation, implyed in these words [*and forsaketh them.*]

Ver. 13. *He that hideth his sinne shall not prosper, &c.*

From these words this Doctrine evidently riseth: that

Doct. 1. the harbouring and hiding of sinne hindreth all true prosperity and mercy.

Hiding of sin, hinders mercy.

Whereſoever ſin hath allowance and entertainment in the heart, ſound happineſſe is as far from that Party, as he himſelfe is from uprightnes and goodnes: God never caſteth away his kindnes upon them that indeavour not to caſt all ſinne out of their ſoules. This point is made cleare unto us in the *Pſalme*, where the Prophet deſcribing a righteous man, and ſhewing that he, and he alone is a bleſſed man, ſets him out by this, that *in his ſpirit there is no guile:* Thereby implying, that guilefulnes and bleſſedneſſe never go together. He that with a falſe heart favours himſelfe in any ſinne, hath obtained pardon for no ſin? neither is he purged from any ſin, what ſhewes ſoever he may make to deceive himſelfe and others. And therfore all his iniquities ſhall be charged upon him, the leaſt of which is ſufficient to make him accurſed: and then how far ſuch a one is from happines and true proſperity, any one may judge that hath the ſpirit of diſcerning: and this point *David* in that *Pſalme* maketh plaine, by giving an inſtance in his owne perſon. He was no hypocrite indeed, yet had hypocriſie at that time a great place in his heart, and thereupon he began to hide his ſin; and to invent ſhifts and devices to cover the ſame: but what followeth hereupon? *when I held my tongue* (ſaith he) (to wit, from confeſſing my ſin, as afterwards by his contrary practiſe it is apparant) *my bones conſumed, &c.* There he ſhews in many words what perplexity he was in when he was negligent in ſearching out his corruptions, and his heart had made a kinde of confederacy with ſin: that howſoever he was not utterly excluded from right to Gods favour and true felicity, yet for that time he could have no ſound feeling nor comfort of it, till he betook him to true and hearty confeſſion? but then all was helped and remitted, as in that *Pſalme* it followeth:

Then I acknowled my ſin unto thee, neither hid I mine iniquity: for I thought I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne.

To this ſame purpoſe there is a heavy threatning denounced againſt this divelliſh cunning and craft in covering of ſin, by the Prophet *Iſaiah*, *Woe unto them that ſeeke deepe to hide their*

Pſal. 2.

Vſe 2.

Verſe 3.

Verſe 4.

Iſa. 29. 15.

their counsell from the Lord, &c. They that have such skill and art to hide their wickednes in the darke, and to carry bad matters covertly and closely, what do they get by it? they thinke thereby to have the credit and reputation of wise men, & deep Polititians: but the curse of God belongs unto them, which there is denounced against them, and shall pursue them, & his hand shall finde them out, with all their wretched and sinfull plots and devices, which they have hatched in the secrets of their braines, and thought to keepe close from God and Man: and hee shall bring to nothing both them and their counsels: for all their deepe reaches God can over-reach them, and his judgements shall overtake and overthrow them.

Agreeable to this is the place of *Job*, where it is said, *That when wickednesse is sweet to a man, and hee hides it under his tongue, and favours it, &c.* Then *his meat shall be turned into gall of Aspes, &c.* There that holy man of God sheweth, that when any one is a favourer and hider of sin, every thing that should bee for his good, shall turne to his hurt; his ordinarie food, his wealth, and substance: and in a word, whatsoever otherwise might be comfortable unto him, all shall go crosse with him, nothing shall bee prospered and blessed unto him. These places doe, in part, manifest unto us the danger of this cloking of sinne: what misery it brings; what happinesse it deprives us of: yet besides those, there are reasons that may more clearly evict and prove that it must needs be so: for, Iob 20.1.

Reasons.

1 First, the causes of this hiding of sinne are naught: which are these following. The causes of hiding of sin,

1 The first is the love of iniquitie: for sin is of that nature, that it will never tarry but where it is loved and much made of: it is such a guest as rough entertainment would drive away in a short time. 1 Love of it.

And that such do love it, is very evident in that former place of *Job*: where it is said, that first, *wickednesse is sweet, and then they hide it.* Looke what appetite and eager desire any one can possibly have after pleasant meats and dainty dishes: the same or greater have they after sinne, the love whereof must needs be odious, because it is Gods utter enemy, and therefore the hiding of it must needs be dangerous. Iob 20.12.

2 Hypocrisie.

2 A second cause of this, is Hypocrisie; that men would faine seeme better than they are: and therefore they hide that naughtines which is in them indeed, and make a shew of that innocencie which they are farre from. This was the cause that made *David* to dissemble and cloke his great offence in the matter of *Vriah*; as the Holy Ghost testifieth in the Booke of the *Kings*: where it is said, that *Abiiams heart was not perfect with the Lord his God, as the heart of David his Father, who did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life* (to wit, of set purpose, and against his conscience, with any allowance and approbation) *save onely in the matter of Vriah the Hittite.* As if he should have said: Therein indeed he was false-hearted; and that was the reason why he was so long ere he acknowledged his grievous sin, and why he fell to devising of naughtie shifts for the covering of his wickednesse, which brought him little prosperitie: nay, so farre was he from gaining any thing by it, that even one yeares cloking of sinne, procured him many sore and grievous troubles, inward and outward, for many yeares together. Thus we see the causes are bad, to wit, love of sinne, and damnable hypocrisie.

1 King. 15. 3. 5.

2 The ill effects.

Neither are the effects any better: for, whosoever doth thus cover his sinnes,

1 It hindereth prayer. Psal. 66. 18. Isai. 59. 2.

1 First, he cannot pray: for (saith *David*) *If I regard wickednesse in my heart, God will not heare mee.* Sinnes acknowledged and bewayled, quicken us to prayer: but sinnes allowed and maintained, utterly disable us for prayer; for they make a *separation betwixt God and us.*

2 It keepeth us from benefiting by the Sacrament. Ioh. 13. 27.

2 Secondly, such a one can have no benefit by the Sacrament; as we see by *Judas*: who, being a cunning Hypocrite, and a hider of mischievous Plots against his Master, whereas he was divelish enough before, he was wholly possest by Satan after the eating of the Passeover, and the receiving of the Lords Supper: For so the Evangelist testifieth. That *after the sop* (as also after the other Sacrament, ministred at that same Meale) *Satan entred into him*; meaning, more fully than ever before. The like may be said of *Simon Magus*, *Acts* 8. *verse* 20. &c.

3 Thirdly,

3 Thirdly, the Word is altogether unprofitable unto such: it is choaked in the heart, that is, corrupted with sinne: it is even like pure Seed cast into a filthy Sinke. Thus we see, both by the causes and effects, how hurtfull a thing this hiding of sinne is; and how it stands in the way of all true prosperitie, to keepe the same from comming unto us. 3 Or, by the Word. Luk 8.

But against this it may be objected, That it seemes to be untrue, that those that entertaine and nourish sin in their soules, shall not prosper; for none prosper more than such: they commit hainous and scandalous evils, and boast of them, and yet have the World at will, and more than their hearts can wish. And on the contrary, *David* saith, *When I declare my paine, and am sorry for my sinne, then mine enemies are alive, and are mighty, &c.* *Objection.* Psal. 73. Psal. 38. 18.

But for the satisfying of this doubt, we must know, that howsoever these ungodly ones hold up their heads, and prosper, and bring many of their purposes to passe, yet none are more wretched and miserable than they. There is no more certaine signe of Gods heavy displeasure, than for one to thrive in his ungodly courses. That Child whom the Father loves, he will correct betime; and so dealt God with *David:* There were many greater offenders than he in Israel, and yet none was so much scourged, because none was so well beloved. But for one to escape the Rod, and to be still further given up to his owne hearts lust, to commit sinne with greedinesse, this is the most heavy stroke and fearefull judgement that can possibly fall upon any man: For by this meanes he still heapeth up wrath against the day of wrath, and the declaration of the just vengeance of God upon all unrighteous and unholy persons, when the Lord shall pay him home at full for all his evill thoughts, words and workes. *Answer.* Prospering in evill courses, are a sore plague of God. Rom. 2.

Since then it is plaine, that hiding of our transgressions stops up the passage against all true prosperity, this makes for the reproofe of 4. sorts of men that offend in this point: namely, *Vse* 1. 4 Sorts reproved.

1 First, of those that are altogether blinded with ignorance, and know not sinne, nor the differences of sinne; which are greater, which lesser. For, till the Lord informe men by his Word and Spirit, they can never see these things; never discerne 1 Ignorant persons.

cerne betwixt good and evil, nor betwixt evil and evil which is more or lesse offensive. For it is light that discovers darknesse, and therefore they being destitute of the true understanding of the Word, and so consequently of the Spirit, must needs faile in the discerning, and so also in the discovering and laying open of their corruptions; and therefore faile of sound happinesse.

2 Deniers of sin. Acts 5. 1. King. 5.

2 Secondly, this is for the reproofe of another sort that are worse than the former, who having the knowledge of sinne, do yet deny their faults when they are told of them, as *Ananias* and *Saphira* did, and as *Gehezi* did when his Master examined him. Those sinnes that are smothered and carried so closely, God will manifest and discover as openly as he did theirs: laying upon the one, the punishment of a sudden and strange death: and on the other, the Leprosie of his flesh, as a meanes to cleanse his Soule.

3 Disguisers of sinne.

3 Here also are another kinde of hiders to be condemned, that will not grosly deny the fact, but will cloke it, and disguise it, and give good names to foule faults.

Such are they that would have their gaming, and unthriftinesse, and cousenage, to go under the name of recreation; and all their lewd meetings and abuse of the creatures of God, and of the glorious and fearefull name of God, under the title of good-fellowship, and merry meetings, &c. And so for other notorious and grievous sins, which they paint over with faire colours: but do such prosper? When they get a little money, do they not lose more in their soules than that comes to? and do they not bring upon themselves hardnesse, and prophanenesse of heart: blindnesse and stupiditie of minde: unreadinesse and unfitnesse for any good thing: unwillingnesse to reade, heare, meditate, and conferre of holy things? are they not afraid to come into Gods holy presence in prayer, to be in the company of such as will admonish or rebuke them; to be alone in the night, at such times as the Lord doth waken their drowsie consciences? to say nothing of many foule brawles, and other hainous evils, which do usually accompanie such exercises.

Inconveniences that ensue on gaming.

So others, when they are passionate and distempered; tell them

them of it, and their answer is ready; What would you not have a man angry with sin? O this is base hypocrisie, and sinfull disguising of your fault: for tell me, you that can be so eager against smal offences in others, when they concerne your selfe, do you not beare with greater faults both in others and in your selfe, when they do more neerely touch the glory of God? your owne heart tels you that it is so; and therefore never suffer your violent distempers and outrages to go under the vizard of zeale against sinne, but let them go for hatefull passions as they are. *Note.*

Others we shall finde that will tearme their covetousnesse frugality, their pride in apparell comelinesse and decency, and the like: all which persons little consider what great injurie they do to their owne soules this while: for now the Word cannot cure them of those sins which they would faine thinke (though their hearts tell them otherwise) to be no sins: they can never humble themselves by repentance for them; and therefore they stand guilty before Gods judgement-seat to answer for them, besides all the hurt they shall in this life sustaine in regard of them. Hurt that comes by disguising of sin.

4 A fourth sort that come under this reproofe, are such, as therein shew themselves to be clokers of sinne, that they do not use diligence to finde out their sinnes: such as are partiall in dealing with their owne soules, and in searching to find out their corruptions; that are loath to dig too deep, and throughly to ransacke the loathsome corners of their hearts. He that doth not his best endeavour to come to the sight of his secret sinnes, is esteemed of God to be a hider of them, and shall be destitute of that happinesse and comfort that otherwise he might enjoy; and therefore as *David* exhorted his enemies for their good, to *examine their hearts upon their beds*, that so they might desist from standing out against him: so he practised it himselfe for the good of his owne Soule, that he might not long go astray from the wayes of the Lord. *I have considered my wayes* (saith he) *and turned my feet into thy Testimonies.* 4 Such as are negligent in searching out their sinnes. Psal. 4 4. Psal. 119. 59.

Secondly, this serves for our instruction: if we finde that we do not prosper in the things of the Lord, or of the world, *Vse 2.*

let

When we prosper not, fal to examination.

let us examine if there be not some secret sin that is the cause of it. One comes to the Word preached, and findes no helpe thereby, against the corruptions unto which he is inclined; nor for the practise of good duties, unto which he is exhorted: he cannot perceive, that there is wrought in him any great love unto the Saints, to the Ordinances of God, or to the coming of Christ, &c. But he is dull and heavy when he is at it, and as dead and lumpish when is gone from it. Let him search, and he shall find, that there lies in his heart some sinne or other unrepented, or the guilt of some duties unperformed, the venome whereof doth so poyson his conscience, that the Word of life can finde no place there; for when the Word comes to a pure heart, it will enter, and worke effectually.

Another comes to the Sacrament, and findes no benefit thereby. Let him looke, if there lurke not within him some hidden corruption, that is the cause hereof: for the Sacrament is mighty in operation, if it be received with a pure and holy affection; it is the very communion *of the Body and Bloud of Christ*. And therefore search and cast forth that ill Leven that hath infected thy heart, and hindred thee from the comfort of this excellent Ordinance of God. And the like may wee say for Prayer, and any other of Gods Ordinances.

1 Cor 10.

Likewise for the things of the world: Do we not prosper in our estate, in our Bodies, in our Children, &c. Let us make triall, if there be not some wickednesse that hath countenance with us: and if there be, thence (may we be sure) comes all our woe. They that will not grieve for sinne, because it is sinne, shall be driven to grieve for it, by many sore troubles: and they that are insensible of it when it is commited, shall be made sensible in the end, by feeling it punished. And this is a good use that is made of the troubles of Gods Church, in the *Lamentations* of *Jeremy*: *Wherefore* (say they) *is the living man sorrowfull?* Why doth he turmoyle and vexe himselfe? *Man suffereth for his sinne.* What is the conclusion? *Let us search and try our wayes, and turne againe unto the Lord, &c. We have sinned and rebelled, therefore thou hast not spared, &c.*

Note.

Lam. 3.39,40.

Objection.

But we know no speciall sinne, that should procure this hand of God against us.

Trie

Trie your owne hearts and wayes diligently: and then, if you finde no such iniquitie, your crosse is in Mercy, and not in judgement; for Triall, and not for Punishment; a Medicine, to purge and cure; and not a Poyson, to infect and destroy. But if we will have this comfort, we must strive to finde out what is principally amisse in us; for the heart is deceitfull above all things, and the Devill would make us thinke that great faults are but small faults, and that small faults are no faults. Let us therefore bring our soules to the Touch-stone of Gods Law, and then we shall not be deceived: as he himselfe saith; *I the Lord search the heart:* So his Word is a discerner and a discoverer *of the thoughts and intents of the heart*, and will make us able to descrie the same. And this let us be assured of for our comfort, That he that is truly desirous and withall industrious to finde out his speciall sinnes, he shall have them discovered unto him; because that is the end why God smiteth him (as may appeare by that former place of the *Lamentations*) that he might be brought to the sight and sense of his transgressions, and to sound humiliation for them. And therefore, they that upon a good and conscionable search made, can discerne of no grosse or presumptuous sin in themselves, may be comforted, notwithstanding their crosses, and rest fully assured, that God will not lay any thing to their charge, because they are enemies to sinne, and not lovers or maintainers of the same. And thus much for the first Point. It followeth.

Answer.

Ier. 17. 9.

Ier. 17. 10. Heb. 4. 12.

Note.

[*But hee that confesseth.*] This is contrary to the former hiding of sinne, when we so search and sift our hearts, that we come to the knowledge of our offences, and the acknowledgement of the same before the Lord. Whence this Doctrine may be gathered: that,

Whosoever would finde pardon for his sinnes, must confesse the same. *Doct. 1.*

He that looks for remission on Gods part, must bring confession for his part: wheresoever sinne is unacknowledged, there it is unpardoned: no mercie, till there bee a sight and confession of iniquitie. 2. Confession necessarie, before remission.

Therefore *Daniel* confesseth his owne sinnes, the sinnes of the

the people and the sinnes of their fore-fathers; and aggravates the same in many words, saying; *We have sinned, and have committed iniquity, and have done wickedly, yea wee have rebelled and have departed from thy precepts, and from thy judgements. We would not obey thy servants the Prophets that spake in thy Name, &c. Vnto us appertaineth open shame, to our Kings, to our Princes, and to our Fathers, &c. For wee have not obeyed the voyce of the Lord our God, &c. Yea, all Israel have transgressed the law, &c. Therefore the curse is powred upon us.*

Dan. 9. 5, 6, 7, 8, 10.

And thus doth *Ezra* likewise in the behalfe of the people that had taken strange wives: for having *rent his clothes and his garment, he fell upon his knees, and spread out his hands unto the Lord his God, and said, O my God, I am confounded and ashamed to lift up mine eyes to thee my God: for our iniquities are increased over our head, & our trespasse is gone up to heaven, &c.*

Ezra 9. 5, 6.

The same course doth *Nehemiah* take: for thus he speaketh in the name of al Israel, *We have grievously sinned against thee, and have not kept thy Commandements, nor the Statutes, nor the judgements which thou commandest thy servant Moses, &c.* So those that beleeved, *Act.* 17. 19. *came and confessed and shewed their workes.*

Neh. 1. 7.

Reasons.

And there is reason to proove that this confession is verie necessarie, if ever we would finde favour with God: for,

1

God cannot in justice forgive sinne unlesse there bee confession.

1 Ioh. 1. 9.

1 First, Without it we have no promise belonging to us: as God cannot in justice with-hold mercy from such as plainly lay open their transgressions before him: so can he not without violating his truth, vouchsafe mercy to those that smother and hide their sinnes from him: for thus runnes the promise; *If we acknowledge our sins, hee is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse.* Whence we see that where there is a true acknowledgement of sin, there is promised both a true remitting of sin, and purging from sinne: but where that is wanting, no such thing can be expected.

2

Without it there is no repentance.

2 Secondly, those must needs have the gate of mercy shut against them, that do not confesse their faults unto the Lord, because acknowledgement of our guiltinesse is one of the first fruits of true Repentance, and one of the chiefe testimonies of a true penitent heart. As is manifest in *David*, who, when

when his heart smote him after he had numbred the people, dealeth plainly with God; *O Lord* (saith he) *I have sinned exceedingly in that I have done: Now O Lord I beseech thee, take away the trespasse of thy servant, for I have done very foolishly.* And all those that are truely and throughly wounded in their soules for their offences, as *David* then was, will inforce themselves to doe as he did; for till men frame to this confession, it is certaine they are not yet at warre with their sinnes.

3 Thirdly, to the intent we may the sooner be perswaded hereunto, we must understand that this is a very soveraigne preservative against relapses and backeslidings: for he that hath once done this pennance before Gods Iudgement-seate, it wil be such a corrosive unto his heart, that he will hardly fall into those open and grosse sins twice, which he hath sincerely and heartily acknowledged once. When *Peter* & *David* and *Paul* had attained to this, and laid open their sins in an unfained confession of them to the Lord, they never returned to those ill practises againe. Infirmities and slips they had many in other kindes, but they were so fenced and fortified against those particulars, that they stood strong against them, and never fell againe into them whiles they lived.

3 It is a preservative against revolting.

Objection.

4 Fourthly, this is a very effectuall meanes to quicken us unto prayer, and therefore still in the Scripture we shall finde that where there hath beene hearty confession, there have followed as hearty Petitions; as we see in the former example of *Daniel* & *Nehemiah*. For how vehement their requests were, may appeare in the places before alleadged, by the manner of putting them up, *O Lord heare, O Lord forgive, O Lord consider, and doe it* (saith *Daniel*) *defer not for thine own sake, O my God.* And *Nehemiah* commeth with the like importunity, *O Lord God of Heaven, the great and terrible God that keepest covenant and mercy, &c. I pray thee let thine eares be attent, and thine eyes open to heare the prayer of thy servant, which I pray before thee daily, day and night for the children of Israel thy servants. O Lord I beseech thee, let thine eare now hearken to the prayer of thy Servant, &c.*

4 It quickens unto prayer.

Dan. 6. 16.

Neh. 1. 5. 6. 11.

5 Fiftly and lastly, this is a very great meanes to glorifie God: in which regard *Iosua* said unto *Achan*, *My sonne I beseech*

5 God is glorified thereby.

Ioh. 7. 16.

beseech thee give glory to the Lord God of Israel, and make confession unto him: and shew mee what thou hast done, hide it not from me. Now if any require, how we by this meanes should glorifie God: I answer, that we give him the glory: first, of his truth, in acknowledging that which his word chargeth upon us: secondly, of his Iustice, if he should proceed against us: and thirdly, of his mercy, in that we thereby imply, we have hope that he will forgive us. For, if we did expect no favour, we should never discover our filthy nakednesse before the eyes of the righteous Iudge of Heaven and Earth. Sith then, that without this confession there is no promise made unto us, no sound repentance in us, no ability to resist corruption for the time to come: and whersoever this is (on the contrary side) it puts life into our prayers, and bringeth honor unto Gods name; the point is cleere and evident, that this confession is so necessarie, that without it, there is no mercy to be looked for from God.

Vse 1. Which maketh for the just reproofe and condemnation of those that faile in this dutie. They pretend they would faine have God to pardon their sinnes, but they will bring no bill of inditement against themselves; onely in generall they will acknowledge themselves to be sinners as they are, but will grow to no particulars at all. They have some wit and skill to set out other mens sins to the view of the world, in every branch and circumstance thereof: so that many times they make them greater in appearance than they are indeed: but come to any offence of their owne, and if you cannot prove it, they will not confesse it: if you can prove it, they will excuse it; It was not long of them, such and such provoked them, or intised and allured them: but that would not serve *Adams* turne, that *Eve* perswaded him to eate of the forbidden fruit: neither would that cleere *Ahab*, that *Iezabels* hand was chiefe in the murdering and robbing of *Naboth*. They should rather have harkned to Gods voice, than unto the wicked counsels and perswasions of any: and if they had any worke of Gods spirit in their hearts, they would charge themselves & not others. For grant that the occasions of their fall were from others, yet the cause was in themselves, even their owne cursed corruption, and

Note.

rebellious

rebellious disposition. And therefore their labouring to put off the blame and shame of their sins upon others, evidently proclaimeth that they have not an understanding mind, nor a broken and humble and penitent heart. And the like may be said of those that howsoever they will come to a recitall of divers misdemeanors, either before God or men, or both: as the qualitie of their offences require: yet they doe it so slightly and coldly, that though they name particulars, it is sure they are not touched with them: such a cold confession will bring as cold consolation; their faint and careless suing for pardon, is the next way to procure them a deniall.

Secondly, this is for instruction, that we doe our best indeavour to learne this Art of acknowledging our sins aright: let us leave off aggravating of other mens faults, and passe a hard censure and sentence upon our owne: for that will procure us most favour, and the largest measure of mercy from the Lord. *Vse 2.*

With earthly Iudges, the more is confessed by a Malefactor, the worse it is likely to goe with him: but it is otherwise with the great Heavenly Iudge: the larger and freer our confession is, the easier and surer and speedier shall our remission be: *If wee iudge our selves, we shall not be condemned of the Lord.* *Note.* 1 Cor. 11.

Now to the intent we may performe this duty the better, it will not be amisse to set down some rules for our direction herein.

We must know therefore that in sound confession, these things are requisite: Rules for confession.

1 That it proceed from a good roote.
2 That it be performed in a good manner.

1 For the first: if the root be rottrn and corrupt, the fruit springing from thence, cannot but be distastefull to the Lord.

Now, that the root may be sound, these things must bee looked unto in our confession.

1 That it proceed from a hatred of sinne,
2 From hope of mercy.

1 Con-

1 The root of confession.

1 Concerning the former, whereſoever the hatred of ſin is wanting (as it was in *Saul* and *Pharaoh*, when they made acknowledgement of their offences) it is plaine that the parties confeſſing are not weary of their ſins, but of their plagues, as *Pharaoh* was: that their acknowledgement proceedeth not from inward remorſe for their faults, but from ſome ſudden paſſion, and from the force of their naturall Conſcience; as in *Saul* it is evident: for both of them fell preſently to their old works and waies againe, and returned with the Dog to their vomit, and with the Sow to their wallowing in the mire; and ſo it is with many: when the ſnares of death lay hold of them, or ſome heavy plague lyeth upon them, or the flaſhings of a guilty Conſcience begin to ſcorch them, they are in great perplexity and anguiſh, even at their wits end, and know not what to doe, nor what courſe to take for the obtaining of ſome eaſe: And then even as a Dog that hath overgorged his ſtomack, will vomit up that which paineth and troubleth him: ſo will they in like caſe vomit out ſome paſſionate confeſſion: looke what commeth firſt to their minds, and moſt troubleth and frighteth them, out it ſhall to one or other. But as the Dog when he is eaſed of his former paine, will return again to his lothſome vomit, and eate up that which before he had rid his ſtomacke of: ſo will they betake themſelves to their old cuſtome and faſhion of life againe, and fall to the freſh practiſe of thoſe odious aud monſtrous evils which upon the bed of their ſickneſſe, or in the day of their heavineſſe, they in a word acknowledged and renounced as vile and abhominable. If now of Dogs they had beene made ſheepe, they would never have lapped up their filthy vomit againe, that were enough to poyſon a ſheepe, that pleaſeth a Dog.

It muſt proceede.

1 From hatred of ſinne.

When & why hypocrites confeſſe.

And as *Saul* and *Pharaoh* dealt, ſo did the Iſraelites in the ſame ſort: when the wrath of God lay heauy upon them, *and he conſumed their daies in vanity, and their yeeres in mourning, &c. they returned and ſought God early:* But how? *they flattered with their mouth, & diſſembled with him with their tongue, For their heart was not upright with him, neither were they faithfull in his Covenant.*

Pſal. 78. 33, 34, 36, 37.

Note. When miſerie preſſed ſore upon them, then they ſeemed to

fall

fall out with their sinnes, whereas in truth they fell out onely with their crosses, as the effect shewed, in that when their distresses were over, they sinned still against God, and provoked the most High, by their rebellions.

This then is the first thing necessarily required when wee make our Confession, that it proceed from a hatred and indignation against our sins, and against our selves for the same, *2 Corinth.* 7. 11.

2 From hope of mercy.

A second thing is, that it must come from hope of mercy: For, if that be wanting, our confessing will but be a witnessing against our selves for our deeper condemnation. And God may justly say unto us, as he did to that unprofitable servant in the Gospel, *Out of thine own mouth will I condemn thee, thou evill servant.* If we plead guilty, and doe not sue for a pardon (as we will never if we be destitute of hope) our case is so farre from being made better, that it is a great deale worse. *Iudas* confessed that he had sinned, betraying innocent bloud; yea & made restitution also: but it was wrested from him through the horror of his Conscience, & the fearefull apprehension of Gods wrath, beating upon his sinfull heart: and therefore not expecting any mercy for his hainous offence, he never offered any prayer to God, but made a quicke dispatch of himselfe. Whereas, if his confession had beene joyned with hope of favour, he would have fallen to mourning and lamentation for his sinne, and so to an earnest craving of pardon for it. Thus we see what is the root of sound Confession.

Luke 19. 13.

It followeth to be considered, how it may be made in a good manner.

2 The manner of confession.

1 It must be hearty.

And the first thing in that is, that we confesse heartily and sincerely with sorrow and shame, that we have provoked so gracious a God: So did the Publican, when he smote upon his breast, and said, *Lord be mercifull unto me a sinner.* And so did *Ephraim:* of whom the holy Ghost speaketh in this manner. *I heard Ephraim lamenting thus: thou hast corrected mee, and I was chastised as an untamed Calfe, &c. Surely after that I converted, I repented: and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even consumed, because I did beare the reproach of my youth.* Where it is declared,

Luk. 18. 13. Ierom. 31. 18.

that after they had been long and grievously afflicted, and began at length to be soundly humbled, they did not onely see and acknowledge thir sinnes, but were vexed and troubled, and even confounded at the consideration, and in the confession of them; yea, even of the follies and vanities of their youth, contrary to this practise of theirs, is the custome of many, who will reckon up and recount their severall iniquities before the Lord; but they doe it so idlely and drowsily as if it were nothing to offend him. Whereas if a child should come with such a rude and bold confession of his faults to his parents; or a wife speake so sleightly of her unchaste and unholy behaviour before her Husband, they would dislike the confession of the faults, as well as the faults themselves: and all that heard them would cry out upon them, there is an impudent Wife, and a graceless childe. And we must not conceive then, that God will be pleased with such lame and maimed Sacrifices. Let none be deceived, God will not be mocked: he pronounceth him accursed, whosoever he be that doth the worke of the Lord negligently.

Drowsie confession hateful.

Ier. 48. 2.

2

A second thing to be observed in the manner of it is, that we confesse not our sins in the lumpe only, and by whole sale as it were, but that we bring before his holy eyes our particular and speciall sins, which will be to us a testimony of great uprightnes; for we are naturally prone, either to content our selves with a generality of Confession, that we are great sinners, the Lord be mercifull unto us, &c. which we may do for our credit, because we should be esteemed penitent persons: or if we come to particulars, we will rather meddle with any, than with our beloved sins, which are so deepely rooted, that we must breake up the fallowe ground of our hearts, and put our selves to paine before we can be purged from them. This therefore argueth great sincerity, when we can bring our capitall and head sinnes to arraignement: as the holy Apostle *Paul* did, when once hee was throughly converted: *I was* (saith he) *a blasphemer, and a persecuter, and an oppressor*. And likewise *Ezra*, who acknowledged in the behalfe of the people their maine great sinne of marrying strange wives, whose practise if we can follow, we shall have that good evidence

It must be particular, and of speciall sinnes.

Note this corruption.

1 Tim. 1. 13.

Ezra 6.

of

of soundnesse and uprightnesse in our soules that they had.

3 Thirdly, this makes for the singular comfort of Gods Children, that can particularly aggravate their secret sinnes, that no body in the world can touch them for: their beloved sinnes, which heretofore they would not for a Kingdome have parted from. That no malicious revengefull wicked man can so set out the faults of his enemy, whom hee hates with a deadly hatred, as they can the corruptions of their owne hearts and lives. *Vse 3.*

This is a signe that their Consciences are touched by the holy Spirit of grace, whose speciall and proper worke it is, to couvince the heart of sinne, *Iohn 16. verse 18.* Such have lowly mindes, and broken hearts. The Law may make one confesse his faults to men in a passion, but it can never make a man lay them open before God in true contrition: that is a worke of the spirit of Iesus Christ. Let such goe on still, and they shall finde good successe; We are given to speake the worst of our adversaries, and to set forth their vile practises to the uttermost, before such are able and ready to take them downe: what greater enemy have we than sinne? And where can we complaine better than unto the living God, who is of infinite mercy to pardon, and of infinite power to subdue our greatest and strongest corruptions? Let us make our moane to him, and he will have compassion on us: for he knoweth our hearts, and the venome and strength of our corruptions, better then we our selves doe; and if we confesse them heartily, particularly, and constantly before him, he hath given us two pawnes, to wit, his faithfulnesse, and his Iustice, for the remission and suppression of them: If hee should not forgive us, and heale our natures when wee have done our part, he should forfeit his Truth and his Iustice, which cannot be changed, but continue the same for evermore. *Note.* 1 Ioh. 1. 9.

[*And forsaketh them*] This must, and will follow upon the former: and this offereth unto us another point of Doctrine, namely: that,

It is not sufficient to confesse sinne, but we must also leave and forsake it. *Doct. 3.*

Sinne must be renounced as well as confessed.

We must renounce and abandon the allowance of every infirmity, and the practise of every grosse sinne.

Isay. 55.7.

This, as it is commanded by the Prophet *Isaiah*, who saith, *Let the wicked forsake his waies, and the ungodly his owne imaginations, &c.* So was it practised by those worthy and excellent Converts, mentioned in the *Acts of the Apostles*, who did not onely acknowledge their vile and naughty practises, but to shew their thorow detestation of them, and their resolution to forsake them, brought their curious Bookes and burnt them openly, though the price of them amounted to a great value: that so, those that had been witnesses of their sin, might also be witnesses of their Repentance: and that neither themselves nor others might be infected by those Books afterwards: and that those whose hearts were not yet touched with remorse for that sinne, might by their example be drawne to a dislike of it, and to hearty sorrow and repentance for it.

Note.

And that a sound confession, and a holy reformation goe together, might be further proved, by the examples of *David*, of *Peter* and of *Paul*, which were formerly alledged, who having once made acknowledgement of their sins, never fell to committing of them any more. And reason will shew the same more fully and cleerely: for,

Reasons.

1 Without reformation, there is no sound repentance.

1. First, if there be not a leaving of sin, sure it is, there is no sound Repentance: for, if there were the thorow hatred and unfained sorrow for sinne (before mentioned) it would kill the same at the very root, and then it would dye also in the branches.

2 No faith.

Acts 15.9.

2. This redressing of a mans waies, as well as confessing of his faults, it is very needfull, because otherwise one can haue no assurance that he hath Faith; for that purifies the heart, and if the heart be cleane, all that proceeds from it will be answerable thereunto. A pure fountaine cannot send forth impure streames.

3 There is not the Spirit.

3. Further, hee may be certaine, that the Spirit of Christ dwels not in his heart: for whersoever that takes possession, it expels sinne, and will not suffer such filthy ware to rest in that roome where it doth remaine: and if it be not in the

Ware-

Warehouſe it cannot be brought forth into the Shop.

This ſerves for the reproofe of thoſe, that ſay, and will ſtand to it, that they have repented, and do repent daily: and why? they confeſſe their ſinnes every day. But have they mended their faults that they have ſo often confeſſed? Nay, they cannot ſay ſo: though they repent every day, they mend no day; then let them looke for no mercy. But to come more nearely to ſuch kinde of men; they affirme they have acknowledged their ſwearing and blaſpheming: their drunkenneſſe, and ſwilling: their brawling and contending: their rayling and reviling of ſuch as are better than themſelves: they have confeſſed theſe and the like to be great faults, and have beene ſorrowfull in their hearts for them: but have they left theſe foule ſinnes? O no, fleſh and bloud is weake; and all have their infirmities, and ſo have they infirmities. Nay, theſe are groſſe preſumptuous evils, and ſuch as howſoever being weighed in the ballance of the fleſh, they ſeeme light; yet being weighed in the ballance of the Sanctuary, they will be found ſufficient to preſſe them downe unto the pit of hell, if they ceaſe not from the practice of them. And where they ſay that fleſh and bloud is weake, let them know, that if they be but fleſh and bloud, they can never enter into the kingdome of heaven. They that are Chriſts, have crucified the fleſh with the luſts and affections thereof: neither *are wee any longer debtors to the fleſh, to live according thereunto: but we muſt mortifie the deeds of the fleſh by the Spirit*: that howſoever ſinne will ſtill remaine in us, yet it may not *raigne in our mortall bodies*, that we ſhould *obey it in the luſts thereof*, or that our *members ſhould be weapons of unrighteouſneſſe* for the execution of evill any more. And this we may boldly ſay, that whoſoever liveth in thoſe forenamed ſinnes, or the like, never yet knew what repentance for ſinne, and ſound confeſſion of ſinne, meaneth. And therefore what good conceit ſoever ſuch have of themſelves, they do but flatter themſelves, and diſſemble, and ſpeake with a double heart. If they have had ſome gripings for their ſcandalous and ſinful manner of living, and thereupon have caſt forth ſome peece of a confeſſion, the beſt that they can make of it, is but this, that they have beene Dogge-ſicke (as was ſhewed before)

Vſe 1.

Note.

Rom. 8.

Rom. 6.

Dogge ſicke.

before) and so disgorged their stomackes of that that pained them: not in any hatred of the things (for they return to their vomite againe) but in desire to be exempted and freed from those bitter pangs and hellish tortures which they finde in their soules. At most they are but as the Sow that hath beene washed, seeing that they returne to their old filthines. There hath beene onely a change of the outside, none at all of the inside: for, if their nature had beene altered and renewed, their words and works would have been reformed, and that not for a fit, but for ever, in the whole course of their carriage afterwards. They might indeed now and then meet with a rub, and stumble sometimes, but their walke for the most part, should be in the wayes of godlinesse; and though they did fall, they should rise againe, because the Lord *would put under his hand.*

Psal. 37.

Note. Therefore let all men carefully look unto themselves: if they were swearers before the Sacrament, and be swearers still: if idle persons, unthrifts, scoffers, &c. before they come to the Word, and continue to be such still, their case is fearefull. Let them be afraid how they stand in the courts of Gods house to heare; and how they draw neere to the Lords Table to receive the holy things of God. For if they come not to be helped gainst those grievous sinnes which heretofore they have lived in, let them know, they shall finde no mercy: and if they finde

Note. not mercy, they shall be sure to meet with judgement: they shall not misse of one. And howsoever they may bragge that they trust to be saved as well as the best, when their lives are as bad as the worst; yet they shall find at the time of death and when the horrible terrors of their guilty consciences shall surprise them, that all such boasting hath been vaine: and that true repentance consists in a change of the life without, as well as of the heart within: and then if they have not forsaken their sinnes, they shall be in danger, and in feare to go from the bitter pangs of death to the everlasting paines of hell.

Vse 2. In the second place, seeing it is so dangerous to make semblance that we are touched with repentance for sinfull courses, when we proceed not to a reformation of the same, therefore it behooves us to use all good meanes, whereby we may attaine to this reformation: such as are these that follow.

Meanes to attaine to reformation.

1 First,

1 First, we must constantly and carefully avoid all the occasions of those sins which we pretend that we have been humbled for. If one would not be a Gamester any more, let him avoid the company of Gamesters: if one would not be overtaken with incontinency & intemperancy, or the like, let him never frequent such places, nor associate himselfe with such persons, as that any temptation should by such meanes be offered unto him. Our nature is as Tinder: if others do but cast the least sparke upon us, we are in danger to take fire presently: and therefore as we will not set flax, or any such combustible matter neere the Chimney, for feare of the worst: so let not us adventure to thrust our selves into any place where there is perill of infection: but bee jealous of our selves in eschewing all inducements, as unto any, so especially unto our owne sinnes, and those vices that we are most prone unto.

1 Avoid the occasions of evill.

Our proneness to sinne.

Secondly, as we ought to forbeare all meanes of evill, so we must use all means of goodnes: not one or two of the meanes, but every one of them in their places: for otherwise if we refuse all of them, or any of them, it is a righteous judgement of God that we should live and die in our sins. Therefore let us give our selves to reading, if we can; to hearing, if we cannot reade, and to meditate on the Word: chiefely on such places as make most against our owne corruptions; fast, pray, receive the Sacrament, use godly conference, and then using these meanes conscionably, we shall finde that every one of them will worke some Grace, and minister unto us strength and vertue against our speciall sins, and all rightly used, will make us conquerours over all our sinnes.

2 Use all meanes of goodnesse.

Thirdly, if at any time we be overtaken by infirmity (as who is not often? *for in many things we offend all*) let us lament and bewaile our offences, and that presently upon the committing of them: for if sinne be quickly and heartily lamented, the course thereof will be speedily stayed, and we shall gaine by an infirmity, which is by that meanes soundly healed. For our experience of our owne weaknesse, and so our humility will be encreased: our discerning of the subtleties of Sathan, and the deceitfulnesse of sinne, and our care and wretchfulnes to resist it hereafter, will he thereby augmented.

3 Bewayle infirmities speedily Iam 3 1.

4 Covenant with God to fight against our master sinnes.

Fourthly and lastly, if none of these meanes will serve the turne, we must binde our selves by a solemne vow and covenant to labour and strive against our principall and most dangerous corruptions; and to abandon them whatsoever become of us. And though we may be tempted, and that often and strongly, yet we must resolve (by Gods grace) never to yeeld unto them againe. If we could thus earnestly set against our sinnes, Sathans assaults would be nothing so strong: for if we did manfully resist the Divell, he *would flie from us like a Coward*: and his instruments seeing us resolute, would have no heart to meddle with us, and if we should fall once or twice afterwards, the breach of our vow would so pierce & wound our hearts, that it would make us much stronger against new assaults. And the true reason why the Divell is so violent in tempting, and we so weake in resisting, is, because we hang off, and halt betweene two opinions as it were, and have such faint resolutions of forsaking our sinnes, and do seldome and sleightly make covenants for the repressing of them.

Iames 4. 7.

Note.

Vse 3.

Thirdly, this is for exceeding great comfort unto those of Gods children that have attained to such a measure of sound godly sorrow, that for their great and grosse sinnes, they have (by Gods mercy) left them all, so that they would not commit them againe for a thousand worlds. This is an infallible token of an upright heart, and such may be sure that they have a portion in the mercies of God, which he promiseth to his chosen people, who confesse and leave thir sinnes.

Objection.

Oh, but they finde many passions and infirmities still.

Answer.

Be it so: yet if they cease to love them, and to give entertainment to them, all is well. For presumptuous and offensive evils, we must cease to practise them: but for humane frailties, it is impossible that the most penitent man should be quite freed from them. If our hearts check us, and we desire to have others reprove us, and use the meanes before set downe, whereby more Grace may be every day conveyed unto us, though we be overtaken many times, as a Bird in the snare, before we be aware, and have a sudden flashing in our affections, that is ready to shew forth it selfe in our outward actions; yet our hearts are sound and sincere notwithstanding: neither

How to discerne that our sinnes are but frailties.

neither ſhould we keepe from our ſoules that comfort which doth belong unto us.

[*Shall finde mercy.*] Here is the promiſe of God upon our obedience: and this we may be aſſured of. Whence the Doctrine is:

That whatſoever we have beene, or whatſoever our ſinnes have beene, if we can bring confeſſion and reformation, we ſhall finde mercy: God will pitty us, and have compaſſion on us (as the word ſignifieth.) 1. Firſt, we ſhall have remiſſion of ſinnes. 2. Secondly, the healing thereof, that we ſhall never be under the bondage of it any more. 3. Thirdly, the Lord will accept of us, and of our ſervices, and make all the meanes comfortable and profitable unto us. When we come to the Miniſtery, he will write his Lawes in our hearts. When we come to the Sacrament, we ſhall not onely receive the bleſſed Bread & Wine, but we ſhal have communion with the Sonne of God. When we offer up our prayers, God will heare in heaven, and have mercy upon us, and fulfill our hearts deſire. All theſe things are promiſed in the Covenant ſet downe *Ezek.* 36.25. and *Jere.* 31.31. as alſo *Iſa.* 1.18. which Text is handled in the next Sermon; and therefore to that place, the larger handling of this point ſhall be referred. Onely a word or two for the uſe of it. *Doct.* 4. Mercy for the penitent. Wherein it conſiſts. 1. Cor. 10.

Which is for very great conſolation unto Gods Servants; who need not be diſcouraged by any of their former ſins, but may make full account, that if they have acknowledged their evill works, and cleanſed and redreſſed their ſinfull wayes, God will be (nay is already) reconciled unto them. When the prodigall Sonne reſolved to come home unto his Father, and to take new wayes, and though he had been an unthrift before yet he would now mend and reforme all: his Father never charged him with old matters, neither needed he becauſe he charged himſelfe. If an earthly Father will and ſhould deale thus, how much more will the Father of all mercies deale graciouſly with his children, that humble themſelves before him and remove their ſins out of his ſight: eſpecially ſith the greater mercy he ſheweth to his owne children, the more glorie he ſhall gaine to his owne Name. *Vſe.* Luke 15.

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Therefore let us make full reckoning that we shall not only meete with Gods Ministers at the meanes, but with God himself who will pardon that which is past; and confirme and strengthen us unto every good worke for the time to come: who will give us the power of godlinesse, & the life of grace: who in a word will grant us (and there confirme his grant unto us) the right unto, and use of all his mercies & blessings whatsoever, with the removall of all hurtfull crosses. When the first *Adam* did but once eate of the forbidden fruit, it was enough to infect him and all his posterity, though there were but one threatning annexed to it, and none did taste of it but he alone. And why should not we expect on the other side, that when our second *Adam*, Iesus Christ, hath eaten of the commanded fruit, and hath sanctified it unto us by his example, word and prayer, and annexed many promises unto it, and we our selves also do often receive it: why (I say) should not we beleeve that it shall be more sufficient and forcible to minister holinesse and happinesse unto us, than was the forbidded fruit, to bring sinne and misery upon us? especially since it is certaine, that none ever sped ill at the Sacrament, but they that came with ill and hypocriticall hearts thereunto: and as every ones confession and reformation hath beene more sound and faithfull, and his resolution to cleave unto God more firme and constant: so his comfort hath been more large and durable.

Note this comparison.

THE

THE SECOND SERMON of the LORDS SUPPER.

ISAIAH 1.

Ver. 16. *Wash you, make you cleane: take away the evill of your works from your eyes: cease to do evill,*

17 *Learne to do well: seeke judgement, relieve the oppressed: judge the fatherlesse, and defend the widow.*

18 *Come now, and let us reason together, saith the Lord, though your sinnes were as crimson, they shall be made as white as snow, though they were red like scarlet, they shall be as wooll.*

19 *If ye consent to obey, ye shall eate the good things of the Land.*

IN the former part of this Chapter, the Prophet hath charged these Iewes, that though they carried the name of Gods children, and of Gods people, and thought themselves in very good case, yet they were indeed notable Traitors and Rebels against him; which rebellions of theirs is set out by two comparisons: for first, he compares them with the Oxe and the Asse, which though they be of the dullest sort of creatures, yet the one *knowes and remembers his owner*; and the other his *Masters cribbe*: and where they have received kindnes, they will acknowledge it, and do service for it. But these Iewes, though they had beene fed at full, and received innumerable blessings from the Lord, yet they were unmindfull of God, and of his favours, & more unteachable, untractable, and unserviceable than were the Oxe or the Asse.

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They consider not whence, nor why, they had those many mercies which they enjoyed, and therefore did service therewith, not to God, but to their owne lusts.

2 Secondly, having compared them to the dullest Beasts, and proved them to be inferior unto those unreasonable creatures; He after makes comparison betwixt them and the vilest sinners in the world; to wit, the *Sodomites:* to whom they were so like for their idlenes, pride, excesse, and cruelty, that he cals them by that name, *Verse* 10. saying; *Heare the word of the Lord, O ye Princes of Sodome: hearken unto the Law of our God, O people of Gomorrah.*

But against this they might except, and say to the Prophet, you do us wrong in thus charging and vilifying us: we are other manner of people than you take us for, and would make us seeme to be: we have many things to commend us which neither Beasts nor Sodomites have: for we offer multitudes of Sacrifices, and observe solemne dayes and Feasts, the new Moones, and Sabbaths, and make many prayers, &c.

This he yeelds they did, but thence taketh advantage, and doubleth his accusation against them, turning all these things to their deeper condemnation, *ver.* 11.12.13.14. *What have I to do with the multitude of your Sacrifices, saith the Lord? I am full of the burnt-offerings of Rams, &c. When ye come to appeare before me, who required this of your hands, to tread in my Courts? Bring no moe Oblations in vaine: Incense is an abhomination unto me: I cannot suffer your new Moones, nor Sabbaths, nor solemne dayes (it is iniquity) nor solemne Assemblies. My soule hateth your new Moones, &c.* And there is reason why God should thus abhorre both them and the worship they offered unto him. For (it is added) *ver.* 15. when they stretched out their hands to prayer, *their hands were full of bloud*, that is, they were full of revenge, full of cruelty and contention, and therefore they must needs performe those Religious Exercises hypocritically and carnally: in which respect they were worse than Sodomites: for they did but abuse their time to idlenesse, their apparell to pride: their Dyet to excesse, &c but the Iewes abused the Word, and the Sacrifices, and the Sabbaths, and other ordinances of God: and therefore as much

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as spirituall things are better then naturall; so much worse were they that prophaned the former, than the *Sodomites* that abused the latter.

Thus having shewed them how bad they were, he leaveth them not here, but telleth them how all might be amended. Connexion.

Verse 16. Wash you, make you cleane, &c. as if hee should have said, I have shewed that you have polluted and defiled your selves beyond the *Sodomites*, and so are become exceeding uncleane, and unholy; yet if you will take my advise, and follow my counsell, I will shew you a way how you shall helpe all, and that is, to wash and cleanse your selues from this your filthinesse, by godly and hearty sorrow for the same: and whereas you will be ready to conceive that this is a matter easily and quickly done, I tell you that it is otherwise, and therefore bid you *wash you, make you cleane:* purge your hearts and your hands, and wash and wash, againe and againe: and never leave washing till you have made your selfe throughly cleane.

Then further, that they might not deceive themselves, hee declareth unto them more particularly what sins they should wash away: *Take away the evil of your workes, &c.* herein including an answer to another objection, that the hearts of some might make, concerning their Sacrifices and their Prayers, &c. before mentioned: for they might reply upon the Prophet in this manner; you finde fault with our Oblation, and tell us that God loathes our Sacrifices and services; what then would you have us doe? should we leave off these workes of Pietie, and quite give over serving of God?

Not so (saith the Prophet:) but *Take away the evil of your workes*: doe the works still, but remove that which God hates in them; retaine the matter, but reforme the manner of them. Now, whereas some might be so shamelesse as to say, we have done so already, and doe so still: who can charge us with the evill of our works, or with hollownesse and hypocrisie in the performance of them?

To that he makes answere in these words, *Take away the evil of your works, (from before mine eyes.)* As if he should say, if you might be judged by men, like your selves, you would make a faire shew: but in religious exercises you appeare before

fore the Lord, who hath fiery eyes, and espieth the least blemish in our services: and therefore looke that he see nothing in them displeasing unto him: for otherwise, howsoever men commend you and your wotkes, God will reject both them and you. After this he proceedeth, and sheweth, that if they must take away the evill of their best works, much more must they desist from their evill works: and therefore he addeth, *Cease to doe evill.*

And yet this is not enough, but he exhorts them further, *doe well*: and because they were ill Scholars, and altogether
Verse 17. unskilfull in heavenly matters, he bids them [*learne to do well*] as who would say, You are naturally witty to invent mischiefe and iniquity; but for good you have no wisedome, nor sound understanding, you know not what to doe, nor how to doe: you have neither a good Iudgement, nor a pure affection, and therefore *learne to doe well.*

Then for their better direction, he commeth to the particular, *Seeke Iudgement, &c.* as if he should have told them in more words; you have beene given to oppression heretofore, and have done much wrong to poore men, that could not make good their part against you: this hath beene your sinne, to deale craftily and unrighteously: but now take a better course; *Seeke Iudgement*, that is, labour to finde out what is right; and when you know it, practise it accordingly; and deale with others, as you would be dealt withall: give over your cruelty, and exercise mercy: and be so farre from oppressing any more, that now yee *relieve the oppressed*: and so farre from doing hurt hereafter, that you forth-with strive to doe good: especially to the poore, and such as stand in most need of your helpe and reliefe: not such poore as by their owne lewdnesse and misdemeanor have cast themselves, and doe still plunge themselves farther into miserie: but *iudge the Fatherlesse, and defend the Widdow*; and stretch forth your helping hand to relieve such as are most worthy of it, and have most need of it.

Having thus urged them to sound Repentance, to the end that they might have no pretence to keepe them from setting upon it; he removeth certaine doubts that might arise

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in their hearts to hinder them, *Verse* 18. And before hee commeth to them, hee maketh preparation thereunto, saying, *Come, let us reason together*. As though he should say, now I have plainely proved that it stands you upon to repent, and have shewed you how you should repent, I know you shall have divers reasons from your selves, and from the world to the contrary: but hearken not what your flesh, or Sathan, or men can say, but what God saith, *Come, let us reason together*.

Now, the first Objection to keepe them from turning unto God (as may appeare by the answere here set downe) is this; You have charged us to be worse than Beasts or *Sodomites*, to be full of cruelty and bloud, and our consciences tell us no lesse: seeing then we are sunke so deepe in our iniquities, it seemes our state is unrecoverable, and so it is bootlesse for us to set upon the worke of our repentance. *Objection.*

Nay (saith he) not so, for though you be so stained with sinne and impietie, as I have said; that not onely your hands, but your soules & bodies, & all be wholly imbrued with bloudy and cruell dealing, & your sins be as red as Scarlet or Crimson, which are double dyed, and dyed in the wooll, so that you thinke it impossible to be brought to any whiteneſſe and pureneſſe againe (as indeed, in regard of men, it is impossible) yet God is able to make you *as white as snow*. Albeit you have received a double dye of sinne, one in your conception, and another in the whole course of your conversation all your life long: yet the Lord is of that power, that he is able to make you *as white as wooll*. There is no sin so hainous, no sinner so abhominable, but upon his humiliation and conversion, he can and will make him as cleane and as pure; as just and as righteous as *Adam* was before his fall, and as if he had never transgressed at all. Not that he shall be without infirmities: but in Gods account, and acceptance through Christ, he shall be as pure as the Angels are now in heaven, or as he himselfe shall be, when he is an heire of glory in that blessed kingdome. Psal. 32. For whereſoever sinne is pardoned, there it is covered from Gods eyes: he will except neither against the greatneſſe, nor against the multitude of them: but *where sinne hath abounded*, Rom. 5. 20. *Answer.*

grace

grace shall much more abound. So much for the first Objection.

Objection. 2

The second might be this; if we should get a pardon for all our transgressions, and be at peace with God, and our owne consciences; yet the Law is so perfect, & we so imperfect, that so holy and pure, and we so unholy, and impure: that we shall never hold out in a constant course of obedience thereunto, but shall presently foule our selves againe, after that we have beene washed; and therefore as good never a whit, as never the better: as good never to beginne, as not to continue.

Answer. Verse 19.

To that he answereth: that if they doe but consent, and be willing *to obey* (for so it is in the originall) *they shall eat the good things of the Land*, Which is in effect, as if he should have said: When once you have truely and thorowly repented you are not any longer under the rigor of the Law, but under Grace; you come not to a rigorous and severe Iudge, but to a mercifull and kinde Father, that looks not for perfect obedience, but accepts of a minde that is willing to know and keep the Commandements; who doth not require of penitent sinners that they should fulfill the Law (for that Christ alone could doe, and did in our behalfe) but onely that they should labour & strive to doe their best, and where they come short, acknowledge their fault. And that God will take in good worth this kind of obedience, he will testifie and make cleere not onely by bestowing inward blessings upon the Soule, but also outward blessings for their estate. *You shall eate the good things of the Land.*

Objection. 3

But in the third place, some might object and say, it were well if we could frame to be religious: but I hope God will shew mercy, though there be no such washing and such adoe made about our sins, and therefore I meane to take my liberty still, and never to trouble my selfe about the matter.

To this he makes answer, *Vers.* 20. telling them that if they *refuse to obey*, and to do the former duties, *They shall be devoured with the Sword:* that is, they shall have some fearefull judgement or other to overtake and consume them; for under that one particular of the Sword, is implyed any other plague wherewith God would visite them, if they persisted in their disobedience. And to prove all, he brings one maine

Argument

Argument, *The mouth of the Lord hath ſpoken it.* As if he had ſaid: Though thoſe that repent, ſee little likelihood of recoverie, let them not deſpaire; and though thoſe that be impenitent, ſee little danger of an overthrow: yet let them not preſume: for the Lord will aſſuredly bring to paſſe that which he hath promiſed to the godly in mercy, and that which hee hath threatned againſt the wicked in judgement.

So that you ſee the ſumme of theſe words is,

An exhortation to repentance, and an offer of reconciliation and ſalvation to all repentant ſinners. Wherein is ſhewed:

1 Firſt, what they muſt doe, to the 18. *verſe.* Namely, that they ought,

1 Bewaile their ſinnes, and forſake them. 16.
2 Learne their duties, and doe them.

2 Secondly, reaſons to ſtirre them up ſo to doe.

1 One, taken from the benefit that will redound unto them, if they practiſe the former things; to wit, that they ſhall be ſure of the free and ful pardon of all their ſinnes; and they and their ſervices ſhall be accepted and bleſſed of God.

2 Another, taken from the danger they are in, if they refuſe to doe this; they ſhall ſurely taſt of ſome feareſull vengeance of God: *Yee ſhall bee devoured by the Sword.*

Waſh you, &c. In theſe words he alludeth to the cuſtome of the Ceremoniall Law, mentioned in *Exodus*; where God expreſſely commanded, that before the people ſhould heare the Law delivered from Mount *Sinai, they ſhould ſanctifie themſelves, and waſh their cloathes.* Whereby two things were ſignified: Exod. 19. 10.

1 Firſt, that all in themſelves are uncleane, and ſo unfit to preſent themſelves before the eyes of the holy God.

2 Secondly, that (notwithſtanding this) if they indeavour to waſh themſelves, the Lord will be pacified towards them, and receive both them and their ſervices. Now this waſhing which he exhorts them unto, is, that which was figured by that outward waſhing & cleanſing of themſelves, and is to be performed of all that hope for mercy from the Lord: and this

must be done, by lamenting and grieving for their corrupt and sinfull nature and behaviour, whether against God or men. This is all the washing that we can attaine unto, or that God looketh for at our hands. For to speake properly, nothing can cleanse us but Christ his bloud, which is therefore called *cleane water*, *Ezek.* 36. 25. And none can performe that worke, but God alone. And therefore in that place he appropriateth that action unto himselfe, saying; *I will poure cleane water upon you, &c. From all your filthinesse, and from all your Idols will I cleanse you.*

Ezek. 36. 25.

Here then the purpose and drift of the Prophet is thus much; namely, that we should joyne with God as working Instruments, in reforming our hearts, & redressing our waies. Whence ariseth this point of Doctrine. That whosoever would have God to wash them by the bloud of his Son, must wash themselves by godly sorrow.

Doct. 1. What washing is required of us.

Before the Lord promiseth any cleansing on his part, he requireth this kind of purging on our part. This is cleare in the Epistle of *Iames*; where he urgeth them to *draw neere unto the Lord*, (to wit, in the Ministerie of the Word, in partaking of the holy Sacrament, in faithfull and fervent prayer, and the rest of Gods Ordinances) and then he telleth them, that *God will draw neere unto them*; namely, in his mercy and goodnesse, and in all the fruits and effects thereof. But then they must wash themselves; for he is a God of pure eyes, and cannot indure iniquity: and therefore he saith, *Cleanse your hands, ye sinners, and purge your hearts, ye Hypocrites.* But they might reply and say, Is it so easie a matter to cleanse our hearts and our hands? Doth not sin cleave fast, and sticke close unto the soule?

Iam. 4. 8, 9.

It doth so indeed: and yet if they would follow his direction, he sheweth them a way how they might quickly be rid of their corruptions, so that they should not raigne over them, though they did remaine in them; and that is, *Afflict your selves, and sorrow and weepe: let your laughter, and jesting, and foolish sporting, be turned into mourning, & your joy, into heavinesse & lamentation for your iniquities & provocations, wherby you have incensed the Lord:* And then, though they were brought never so low, yet if they begin to cast downe themselves

ſelves before the Lord, he will aſſuredly raiſe them up, as there it followeth.

This duty is further commanded in the Propheſie of *Jeremie*, where he ſpeaketh to the whole Church of the Iewes in this manner: *O Ieruſalem, waſh thy heart from thy wickedneſſe, that thou mayeſt be ſaved: How long ſhall thy wicked thoughts remaine within thee?* In which place is declared what they muſt waſh, even *their hearts:* For they being made cleane, whatſoever proceedeth from thence, muſt needs be ſutable thereunto. Secondly, from what they muſt waſh them; *from their wickedneſſe.* And laſtly, to what end; *that they might be ſaved.* As if the Prophet had told them in plainer termes: God is readie to give you ſalvation and deliverance, both from your ſinnes, and from your miſeries; but your owne backwardneſſe hindreth good things from you: you doe not your duty, and therefore God with-holds his mercy: And therefore *waſh thine heart, O Ieruſalem, that thou maieſt be ſaved.* Ierc. 4. 14.

And that they needed this waſhing, he proveth by this evill fruit that did continually ſpring out of their ſinfull heart, ſaying, *How long ſhall thy wicked thoughts remain within thee?* As if he had ſaid: If you doubt of the badneſſe of your hearts, looke what thoughts you entertaine therein; in the night and in the day; when you are at home, and when you are abroad; on the way, as you ride or walke; on your beds, as you ſleepe or wake, &c. Conſider how many vaine and idle thoughts, how many worldly and covetous deſires, how many luſtfull and carnall, yea wicked and impious imaginations you have ſwarming; & as it were muſtering together by whole troopes and armies within your minds, and within your hearts; every one of which is a ſufficient ſummons, to put you in minde to cleanſe your ſoules: for if they were pure and undefiled, ſuch cogitations and affections would not be ſtirring there, neither ſo often nor ſo much as now they are.

The Prophet *Ioel* in like ſort urgeth the ſame upon thoſe of his time, ſaying, *Rent your hearts and not your cloaths, &c.* But how muſt that be done? he had told thē in the *verſe* immediately going before; *Turne unto the Lord with all your heart, & with faſting, & with weeping, & with mourning:* which is thus Ioel. 2. 13. Verſ. 12.

much in effect; Vse all meanes to get godly sorrow, and holy remorse for sinne; for that is it, that will bruise the heart indeed, and make it gentle & pliable: For as worldly griefe and heavinesse doth harden the heart, and maketh it like a Flint; so spirituall griefe doth soften it, and makes it tender as flesh: And a fleshly heart is alwaies a cleane heart, as doth appeare in that former place of *Ezekiel*; where softnesse of heart is set downe as an effect, that ever followeth upon the thorow cleansing of the heart. And as this is commended, so the practise thereof is prophecied and foretold by *Zachary*, in his 12. *Chap.* and the good issue and effect thereof declared in the 13. *Chap.* As touching the first, we may read it in the 10, 11, 12, 13, 14. verses of the former chapter: *I will poure upon the House of David* (saith God) *and upon the inhabitants of Ierusalem, the Spirit of Grace, &c. & they shall lament, &c.* Where we may note first, the grievousnesse of their mourning (when once Gods holy Spirit hath entred into their hearts) in that they should make such wofull lamentation, as one would doe *for his onely Son, and for his first borne:* Or as the *Israelites* did for *Iosiah*, their godly, and zealous, and faithfull King and Governor, when he was slain by *Necho*, King of *Ægypt*, in the valley of *Megiddo*, where *Ieremie* & all the rest mourned for him with an exceeding bitter lamentation. And secondly, we may note the sincerity thereof, in that they should not weepe for company (as an hypocrite may doe) but every one apart, and secret, before the Lord. For so it is said, *And the Land shall bewaile, every family apart, the family of the house of David apart, and their wives apart, the family of the house of Nathan apart, and their wives apart, &c. all the families that remaine, every family apart, and their wives apart.*

The effect of godly sorrow.

Ezek. 36.25.

Zech 12.10. &c.

2 Chron. 35. 25.

Verse 12.

Then for the good effect that should follow thereupon, it is contained & expressed, *Chap.* 13. *verse* 1. the words are these: *In that day there shall be a Fountaine opened to the house of David, and to the Inhabitants of Ierusalem, for sin, and for uncleannesse.* Whence it may be gathered, that when once we fall a-washing in this sort, wee shall not long wash alone, but God will joyne with us, and open a Fountaine of mercy unto us, to wash away all manner of sinnes whatsoever they are, or

Zech 13.1.

have

have beene ; and to give us grace instead thereof. And this promise is made not onely to the *house of David*, that is, to strong Christians; but also to the *inhabitants of Ierusalem*, that is, to weaker Christians. Till such time as we finde this work of the Spirit in us, albeit wee be of the number of Gods elect, we have nothing to do with that Fountaine; no Key can open it, but this alone, of true and hearty greife and remorse for our euill workes, and wayes which are not good. See Cha. 12. 8. for this interpretation.

This point may be further confirmed unto us by plaine reasons drawne from the Scriptures of God: for

Reasons.

1 First, there can be no sound repentance without this religious and holy mourning. Therefore, when *Ephraim* fell to repentance, God himselfe witnesseth, that he *heard him lamenting* and bewayling his former sinfulnesse, and the folly of his youth. Till then, though there bee many requests for the obtaining of mercy, yet they proceed from the lips, not from the heart; and till such time as men bee wounded in their soules for their sinnes, they and their prayers shall be rejected. For, *The Sacrifices of God are a contrite spirit; a contrite and broken heart he will not despise.* And when *Davids* sinne troubled him, and *was ever before him*, being as painfull unto him, as if his bones had beene broken in peeces, and the splints thereof runne into his flesh; then hee might boldly and comfortably beseech the Lord (as hee did:) *Wash mee throughly from my sinnes, &c.* And againe, *Purge mee with Hsope, and I shall be cleane; wash me, and I shall be whiter than snow.* For then he might bee assured, that hee came not to God as an hypocrite, with a double heart; but as a true penitent person, with a troubled heart.

No sound repentance without mouning for sinne.

Psal 51.

Verse 8.

Verse 2.

Verse 7.

2 A second reason to shew the necessity of this inward touch for sinne, is, That without the same it is impossible we should have any Faith: for the promise is made to them that are weary of their corruptions, as a poore prisoner is of his Bolts and Irons; even to them that account sinne to be a bondage, and a captivity unto them. And none have any warrant to come unto Christ, but those that are *weary and heavy laden*: If they feele not their sickneſse, the Lord *Iesus Christ* is not a Physician for their turne: he will not bind up the wounds,

2

No Faith without it.

Luke 4. 18.

Matth. 11. 28.

nor cure the maladies of any, but of those who are touched and pained with the sense and feeling of the same.

Vse 1. For reproofe of those men and women that are audacious and venturous enough to come before God, and to presse into his presence with these or the like requests; Lord be merciful unto us, Lord wash us from all our sinnes, &c. and yet they themselves never labour to make their hearts cleane, but rather cloake and cover, nay, excuse and defend their faults. Such do but take the holy Name of God in vaine: They make not prayers of Faith, that shall prevaile for them; but prayers of sinne, that shall stand in record against them, being sinfull and abhominable in Gods sight: *They draw neare with their lips, but their hearts are farre from God*; and therefore in vaine they worship him.

Matth 15.8.

Hence it commeth to passe, that many offer themselves to receive the Sacrament, the Seale of the eternall Covenant; and come to the Word, to heare the promises of life; and yet depart without all comfort & assurance of Gods favour, because they never came with teares for their transgressions and rebellions against the Lord; nor with that piercing sorrow, which would go as neere them, and be as effectuall in them, as if they shed abundance of teares: because we will not do the lesser which belongeth to us, God will not do the greater which pertaineth to him.

Vse 2. Secondly, seeing God would have all to wash, the best as well as the worst; let us be instructed, if we would have fellowship and communion with God, to search our hearts; to the intent we may finde out the hidden corruptions thereof, and bewaile the same with a sound and earnest lamentation: And then if we do but aske mercie, we shall have it; otherwise not. For, if one of our Children have fallen into some great and grievous fault, we will not forgive him, till he first humble himselfe, as the Prodigall Sonne did: if there be in him no remorse for the offence committed, but he continue proud and stubborne still, the Father should spoyle his childe, if hee should shew him favour; the best course hee can take with him then, is to carry a heavy countenance towards him, and a strait hand over him, that so he may recover him, and

save his soule. And even in like sort will God deale with us: where he loveth most, he will check and rebuke most, till they grow to that reformation which he requireth, and aymeth at in their correction.

Now to the end we may the better get this holy affection of sorrow into our hearts, we must use all helpes needfull for this purpose. Meanes.

And first, because it is a supernatural work, we must entreat the Lord, according to his promise, *Zach.* 12. to put his Spirit into us, and thereby to mollifie our stony hearts, as he hath covenanted, *Ezek.* 36. Otherwise, we may toyle out our selves in vaine; and after a long and tedious strife, be as farre, nay, farther from a tender heart, than we were at the beginning. 1 Prayers for it.

Secondly, as we must crave assistance from Heaven, so we must use the meanes that God hath appointed: namely, 2

1 First, to call to minde our many and great offences against his Majestie; and to lay before our eyes, in as particular manner as we can, our corruptions both originall and actuall, before and since our callings: considering how grievous they have been; many of them being committed against our knowledge, and consciences: yea, and Covenants made with the Lord, for resisting and forsaking of them. Further, we are to recount with our selves, of how long continuance they have beene; how offensive; how pernicious and infectious to others; how many we have poysoned by them, of whose recoverie wee are altogether uncertaine; some of them (for ought we know to the contrarie) being already in torments in Hell-fire, for the sinnes where-into we have drawne them, and others (perchance) likely enough to go the same way after them, if the Lord do not in mercie prevent them by his grace, &c. 1 Aggravate our sinnes.

These, and the like meditations will cause our hearts (if they be not past sense and feeling) somewhat to relent. Thus did *Nehemiah* aggravate their sinnes that lived in his time: and so did *David* his own corruptions, endevouring in many words to make them odious in his owne eyes: acknowledging, that he was conceived in sinne (which was the fountaine of all) and brought forth in iniquitie: That God requireth truth in Neh 9. Psal 51.

the inward parts, but he had beene hypocriticall and falfe-hearted: That God had taught him wisdome in the secret of his heart, but he had put that out of his consideration, and cast it behinde his back, when it should have restrained him from all those ill courses that he tooke. These and many other circumstances are either plainly expressed, or by consequent necessarily implyed in that 51 *Psalme*; whereby hee labours to set out the haynousnesse of his offence, that his owne soule might abhorre them, and all the world might see his utter detestation of them.

2 Suffer admonition.

Another excellent meanes is, not only with patience to endure, but with earnestnesse to entreat the admonitions and reproofes of those which have been and are acquainted with our courses: for we are so full of selfe-love, that others may easily discerne more evill in vs, than we can espy in our selves: and those, of all other, are the best and most faithfull friends, that will mercifully and wisely (though sharply and roundly) tell us of our faults: as *Nathan* dealt with *David*, when his heart had been a long time hardened, by lying in sinnes unrepented: Which private admonition of his (as wee may observe) was a more effectuall meanes for his rowsing out of that dead slumber, than any, or all the publike Ordinances of God, as the sacrifices of the Law, and Sermons of the Prophets, &c. which all that while he had frequented. And sometime it is found by experience yet still, that a wholsome, and sound, and wise reproofe of a Minister of God, or some Christian friend in private, throughly set on, and effectually applyed, hath done that (through Gods blessing) that many holy and excellent Sermons could not effect and bring to passe, for the reclayming of divers from the by-paths of iniquity, wherein they had a long time wandred and gone astray. Which is not spoken, as if this private dealing were to be preferred before Gods publike Ordinances, but that we may have each of them in due estimation: that as we should not *despise Prophecying*, but *suffer the words of Exhortation* in the Assemblies of the Saints; so we should *admonish one another*, and be admonished one of another, *daily*, in private, *lest any be hardened through the deceitfulnesse of sinne*.

2 Sam. 12.

Note.

1 Thess 5.20. Heb. 13.22.

Heb. 3.13.

3 In the next place, when we by our owne searching and examination, and by others plaine and faithfull admonition, have found out a great Sea of our corruptions, then let us inwardly and seriously ponder upon the infinite mercies of the Lord our God, in giving us his deerely beloved Son; and the inconceivable love of the Sonne, in submitting himselfe to become a sansome for us; and that without any entreaty, desert, or desire on our part; yea, even then when we were his mortall enemies. This was it that caused them in the twelfth of *Zachary*, so to mourne and lament because they considered what Christ had suffered in their behalfe. And this should breake and melt our hearts (as it did theirs) that we wounded and peirced our deere Saviour by our transgressions: for, the *Chastisment of our peace was upon him, & by his stripes we were healed.* If he would shed his precious blood for us, why should we thinke it much to shed a few teares over him? And so the meditation of the severall sufferings of Christ, and of Gods gracious promises made unto us, in and through him, should cause our hearts to be dissolved into godly sorrow.

3 Meditate on Gods infinite mercy in Christ.

Esay 53.

4 Fourthly, we must as often as fit occasion is offered, goe unto the house of mourning; where we may be put in minde of our wofull estate, by reason of our wicked nature and sinfull carriage, in violating the Lords holy Precepts and Commandements. And this is commended as the part of a godly wise man by *Salomon* in *Ecclesiastes*, where it is said, *The heart of wise men is in the house of mourning, but the heart of fooles is in the house of mirth.* And the reason why this is a part of wisdome, is rendred in the 4 verse, *It is better to goe to the house of mourning, than to the house of feasting, because this is the end of all men, and the living shall lay it to his heart.*

4 Make use of others crosses.

Eccles. 7. 6.

And if others chastisements should affect us, much more should Gods correcting hand upon our selves, move us; and when he smiteth us, wee should joyne with him, and take his part, and smite our owne hearts: and then if Gods strokes on others, or on our selves, doe make us mourne for our rebellious behaviour against the Lord, happy and blessed are wee: for so saith the Prophet; *Blessed is the man, O Lord, whom thou chastisest, and teachest in thy Law:* And our Saviour also;

Of our owne.

Psal. 94. 12.

Blessed

Matth 5.4 *Blessed are those that mourne, &c.* Therfore when we find our selves inclined to heavines, in respect of any outward scourge that lyeth on us, or on our friends; let us take hold of the occasion, and turne the course of our griefe another way: Which if we can attaine unto, and make our sinne to be our greatest sorrow, Christ Iesus shall be our greatest joy: And we being mourners of *Sion*, shall be comforted in due season; our iniquities shall be removed as a Cloud, and scattered as a Miste, and we received into everlasting favour.

Vse 3. Thirdly, this is for the singular comfort of Gods Children. What though they have beene like the people of *Sodome*, and of *Gomorrah*, and have lived like Beasts all their life long? Yet this is their hope, that they shall not be cast off: Nay if they can once begin to rince and purge their hearts, though their sinnes have beene never so horrible, and odious, and abominable, they may be assured of the free and full pardon of them all. Neither need they make any doubt at all hereof: for if such kinde of sinners might not attaine to this, it were in vaine for the Lord to exhort them to repentance. But we see here, that though these *Jewes* had received many Blessings, heard many Instructions and Threatnings out of the Word, and felt many Corrections from Gods owne hand, and nothing would drive them from their accustomed course of Rebellion: Yet notwithstanding all this, if now at last they would grieve their hearts in good earnest, and not passe over the matter with some sleght mourning (for so farre wicked *Saul* went, when *Dauid* had told him of his fault, in pursuing him that was innocent) but strive for a soaking and working sorrow: If, I say, they would labour for this, the Lord offers them mercie; so that they should forthwith be disburthened of the guilt, and freed from the punishment of all their former wickednesse. For when sinne is once cast out of the heart, God hath no quarrell against the partie: and it can never lurke there long, except it be fed with excuse and allowance. It never stickes so close, nor cleaves so fast, but godly sorrow will make a separation betwixt it and the soule, and crush the very head thereof. That giveth life and root unto it, and makes it grow and

Note. bring forth abundance of fruit, when we love it, and can say some-

somewhat for it. But if we do not nourish it in our soules, but banish it thence, we shal be accepted, whatsoever our life hath formerly beene: for, as God will never sprinkle the Bloud of his owne Sonne upon a carnall, and proud, and prophane heart; so he will never deny to give the Merits of his Sonne unto an heavy, and sorrowfull, and contrite spirit.

[*Take away the evill of your workes from before mine eyes.*] As if he should have said: Hitherto you have but dissembled in the duties performed by you: Which hollowneſſe of yours, though men could not so well see and discerne, yet the Lords eyes have beene and are still cast upon your doubling & halting, and false dealing. And therefore, if you would have him to looke favourably upon you, take away from his sight that which causeth him to frowne upon you; not onely your evill works (for so hypocrites may do) but the evill of your good works. For here (we must understand) God did not ayme at the subversion and overthrow of the former duties of Religion, but wisheth them to do the same works of Pietie still, but in a better sort then they were wont to do them. Whence this Doctrine offereth it selfe for our learning: that,

Doct. 2. Good things must be done in a good manner.

A Christian must not onely do good things, but must do them in a good manner: other wise, God may and will reject the works, and confound the doers of them.

This people here had many outward Observations, as doth appeare from *Verse* 12. to the 16. Yet because their services were not performed in Faith and Love, God did utterly abhorre and detest them. They would keepe the Sabbaths, and frequent the solemne Assemblies, but they would learne nothing at all: Though their Bodies were there, their Hearts were not there; but either about their Businesse in the Family, or their Affaires and dealings in the World; or thinking how to revenge such or such an Injurie: how to relieve themselves in such or such a necessitie, or the like; or, perchance, worse matters. They would make long Prayers, but their Hearts were full of wrath, and their minds full of doubting: and so in other exercises of Religion, still they mingled their owne corruption, insomuch that God could have no liking of them. Such were the Scribes & Pharisies also, who used to preach, to

give

give much almes ; to pray, and fast often ; and had a very smooth outside : for so much Christ grants them, that they were painted Sepulchers, faire to behold and looke upon; and Graves so covered over with Greensward, that one might walk over them againe and againe, and yet never perceive any rotten bones therein. Notwithstanding all this, the vengeance of God is denounced against none more often and earnestly by our Saviour, than against that kinde of people ; as appeareth plainely in the Gospell. And why? because they tooke not away the evill of their works : for which cause the Lord Iesus tels them, *Ye are they which justifie your selve before men, but God knowes your hearts ; for that which is highly esteemed among men, is abhominable in the sight of God.*

Matth 23.

Luke 16.15.

And the like the Prophet *Isaiah* layeth unto the Iewes charge elsewhere, saying, *This people come neere unto me with their mouth, & honor me with their lips, but have removed ther heart farre from me.* He blameth them not, for that they came not to Church, or that they refused to make an outward semblance and shew of worshiping him either in word or deed (for herein they were very forward) but for that they brought a lame Sacrifice, or rather a dead carkasse ; presenting before God the outward man, but not caring to bring before him the inward man, which hee cheifly regardeth and looketh after : and without which the other is of no reckoning with him, but is esteemed to be a vaine and sinfull worship.

Isay 29. 13.

And the same detestation of such hypocriticall serving of him, the Lord sheweth in another place of this Prophecy ; where first he declareth what kind of worshipers hee requireth and delighteth in ; [*To him will I looke* (saith he) *even to him that is poore, & of a contrite spirit, & trembleth at my words.* Thus ought all to bee disposed and affected, that expect any favour from the Lord ; that because hee is so holy, and mighty, and glorious, they must come with feare and trembling, through a sight and feeling of their owne baseness and unworthinesse : which if they strive to doe, the Lord promiseth, that hee will looke upon them with a mercifull and gracious eye. Then in the next verse, he setteth down what account he maketh of ceremonious worshipers, that contented themselves

Isay 66. 2, 3.

selves with offering Oblations of Bullockes, and Sheepe, &c. thinking, that God was beholding to them for the same: they trembled not at the word, neither were sorrowfull, nor heavy hearted for their sinnes: yet because they were at cost & charges, to serve God in Sacrifices and Incense, they thought themselves as good as the best. But the Lord sheweth there, that he condemneth and abhorreth them and their Oblations, saying, *He that offereth a Sacrifice*, and doth not offer himselfe, it is all one as if he were a murtherer (for to that effect are the words) *He that killeth a Bullock, is as if he slew a man: & he that sacrificeth a Sheep, as if he cut off a Dogs necke*, which was then an uncleane Beast, & rejected (amongst others) by the Levitical Law) *He that offereth an Oblation, as if he offered Swines bloud*, (which was likewise forbidden at that time, and counted an abhomination to be offered to the Lord.) And as for their incense and bowing downe in Gods house, he sheweth, that it is as if they bowed to an Idoll, and blessed it; it was as hatefull and lothsome in Gods eyes, as the most vile and monstrous Idolatry that was. For he required of them, in those outward Oblations, that they should have spirituall affections; without which, the other were so farre from pleasing him, that they grieuously provoked him. Hee that did bring a Beast to bee killed, was thereby to professe before the Lord, that he deserved for his transgressions to be killed himselfe. Now, when he could stand by, and see the Beast slain, with a bold face and a senselesse heart, not trembling at the consideration of his owne wretched deserts, the Lord professeth, that he wil never looke with a pittifull eye upon such an one, but esteeme him as a notorious malefactor, and punish him accordingly. And that he was of power so to doe, he maketh it evident in that place by this, That his hand had formed the Heavens, and fashioned all the wonderfull workes that are on the Earth: and they were not so wittie to deceive the Lord, as he was wise and mighty, both to hunt them out, and to execute strange and fearefull judgements upon them. *Note.* Ver. 1, 2, 6.

Besides these places, there are Reasons to confirme this Doctrine: for, *Reasons.*

1 First, God doth as strictly command the manner of our obe-

obedience, as the matter of it; and lookes as much that it should be well performed, as that it be performed. Hee in-
2 Tim. 2. 15. joynes the Minister not only to preach true & sound doctrin, but to divide the word aright, & to apply it wisely and fitly, giving every one their portion in due season. He commandeth the people, not only to come to the Sermon, (for so the wickedest may doe) but to come with a good and honest heart. He biddeth us not onely to pray, but to *pray in the holy Ghost*, (as *Jude* speaketh) and to pray fervently, as *Iames* saith, *The prayer*
Iames 5. 16. *of the righteous availeth much, if it be fervent; and to lift up*
1 Tim. 2. 8. *pure hands in prayer, without wrath or doubting*. And so for all other duties, he would have us to be carefull how we doe them, as well as that we do them.

2 Secondly, God is a *Spirit*, and therfore *will be worshipped*, not in outward ceremonie alone, but in *spirit and truth*: give him the best words that may be, if we doe not give him our
John 4. v. 24. hearts, all is nothing worth.

Judas dealt best with Christ, of all the Disciples, in appearance: for when all shrunke from him, he stuck to him, came and bowed himselfe before him, saluted and kissed him. Who would not say now (had he not been privy to *Judas* his heart) that he was the true and faithfull friend above all the rest, that would shew himselfe thus friendly in the time of adversitie? Yet the Swords and Staves of those that apprehended Christ, were not so odious unto him, as was *Judas* his kisse that betrayed him, because he had an ill and corrupt minde, and a trecherous and false heart in that which he did. And such are the services of all hypocrites, even *Judas* his kisses; and therefore they shall be requited with *Judas* his reward, except they reforme their hearts, and amend their workes.

Vse 1. This makes for the just reproofe, not onely of grosse sinners, and of hollow-hearted dissemblers, but even of Gods owne servants: For, none can say he is altogether innocent in this point, but at one time or other, in one dutie or other, he hath failed more or lesse; if not in the matter, yet in the manner of performing the same. This will be more evidently seene in the particulars; and therfore my purpose is to speake of foure kindes of workes: namely,

Of

Of the workes
1 Of Religion.
2 Of Love and Mercy.
3 Of our ordinarie Callings.
4 Of Recreation.

Works of Religion.

And first, to give instance in the exercises of Religion; who can cleare himselfe therein? For, if men come unto Sermons, and offer unto the Lord their bodily presence, doe not the most think they have acquitted themselves well? Albeit in the meane while they be altogether negligent in making preparation for this worke, by searching their soules, to cast out the Leaven of corruption, which wil hinder the powerfull operation of the Word; & by getting that sight of their wants, that might cause them to come with an eager appetite unto Gods House for comfort and supply. They seldome, or at least very coldly, pray unto the Lord to give them an understanding mind, and a teachable heart, to profit by the means: but for the most part, thrust in themselves rudely with a proud & unprepared heart, and with unruly and distempered affections, that when they stand in Gods holy presence, are wandring from the duties in hand, & running after their covetousnes, or after their delights; and so if the Word come in at the one eare, it flyes out as fast at the other. And they doe not mingle it with Faith as they should doe, but with their owne corruptions, which hinder the effectuall working of it; and so seales up unto many their own just condemnations, in stead of being an instrument of God for their edification and saluation. And as for Gods own children; instead of those excellent graces that might be thereby wrought in them, it oftentimes hardens their hearts, and fits them for sharpe correction, by reason of their negligence and carelesnesse in dealing with it.

Evils of hearing.

Heb. 4.

So for Prayer; whereas they should lift up pure hands, without wrath & without doubting; many never care what manner of Sacrifice they offer unto the Lord; but are full of passion, which distracts them; & full of unbeliefe, which excludes them from having interest in Gods blessings; and so their prayers tumble downe againe upon their heads, and bring upon them judgements in stead of mercies. They may truely say, that they have sought for helpe often, and have had no hea-

Corruptions in prayer.

hearing; but it is long of themselves: for the Sea is not more full of water, than God is full of mercy to all that *call upon him in truth*: and if they could put away their unbeliefe and hypocrisie, and other evils that are mixed with their suits and supplications, they should finde that none is so kinde a Father, as God is; and they should not be so ready to aske, but he would be more ready to give, if so be they did come in faith, and aske aright, as God requireth. The like may be said for the Sacrament of the Lords Supper: Divers there are that partake of it as often as their neighbours doe, but they are so farre from receiving benefit and comfort there-from, that it proves hurtfull and uncomfortable unto them: and why? becauſe they put not away the evill of this worke.

Evils to be removed by Communicants.

But what are those evils (may some demand?) They are divers:

1 Ignorance.

One common evill is grosse and palpable Ignorance; that men come, not discerning the Lords Body and Bloud; that is, not being able to put a difference betweene the blessed Elements, and common Bread and Wine; and so comming unto it, no otherwise than to their ordinarie food: not conceiving, much lesse well considering, what they are to receive from God, what from man; what examination is to be used, that they may be worthy receivers of it; what judgements are to be feared, if they be unworthy receivers: and so they feele those judgements, before they feare them.

2 Vnbeliefe.

2 A second evill to be removed from this worke, is Vnbeliefe; which hinders us, that we cannot find the inward vertue of those holy Mysteries. For when we draw neere to the Lords Table, we should make reckoning of greater benefits than all the Kings and Kingdomes of the Earth can afford us: for there, God the Father is the Feast-maker; he giveth us for our entertainement, the Body and Bloud of his own Sonne, to feed upon: he offereth us, and would exhibite unto us (if wee had faith to apprehend it) Christ his perfect righteousnesse, and increase of our true holinesse; and intitleth us to all comforts in this life, and to the crown of glory in the life to come. This, many know; but they want faith, to make application of it to themselves: And thence it commeth to passe, that their

soule

Soules are so barren of grace, notwithstanding their often communicating at the Lords Table.

The Woman in the Gospell that was troubled with a bloudy issue, said in her heart before she came to Christ, *if I may but touch the hem of his garment only, I shall be made whole,* and according to her Faith, it was unto her: For that touch healed both her Soule and Body: yet she had no speciall commandement to come, nor promise of good successe if she did come, nor experience of any in her case that had sped well before her: If she were thus confident, having had so few means to confirme her, what strength of faith should we come withall, and what a stedfast expectation of mercy should wee have setled in our hearts, when we come to Christ Iesus in this his Ordinance? Seeing that we have both a Commandement and a promise, and the examples before our eyes of such as have found unspeakable good by this holy Sacrament: and there is more reason why our Saviour should pitty us, then why he should pitty that woman: for we have a more dangerous issue of sin in our soules, than shee had of bloud in her body; and many of us have bin longer troubled with it, than shee was with hers: and hee came rather to heale the sicknesse of the soule, than to cure the maladies of the body. And besides all the former, he shall have more glory by saving us from sinne, then by healing her from a bodily infirmity: and the taking, and eating of the blessed Sacrament of the eternall Covenant, is much more effectuall to draw vertue from Christ, than the bare touching of his Garment was: and hee is neerer unto us now in his gracious presence, than he was unto her then, in his bodily presence,

Note. Mat. 9. 21.

This we should beleeve and rest upon: and if we doe not, we offer unto the Lord the greater injury: for hee purposeth to bestow that upon us in truth, which hee makes offer of in shew: even to give us a full communion with the righteousnesse of the second *Adam*, as we had with the corruption of the first *Adam*. Even as the branches doe partake of the sap of the Vine: and the members of the body, have life and motion derived unto them from the head: so shall we receive

grace and life from Iesus Christ, in, and by his holy meanes, so often as we doe thankfully use them.

3 Vncharitablenesse.

3 A third evill that must be put away, when we are to be partakers of the Lords Supper, is uncharitablenesse, and unmercifulnesse: For this is a Feast of Love, where wee are to receive further assurance of Gods love to us, and an increase of our love to God & Men. And how can we look for mercy if we shew no mercy? Or how can we expect from the Lord a generall acquittance for all our debts and trespasses, when we will not passe by small matters of offence in our Brethren? Therefore as we would finde any favor in heaven, let us put away from us that unloving disposition that is naturally ingrafted in every mans heart; and strive to get in our Soules, and to expresse in our lives, a true love and Christian affection. And to the end we may shew indeed that we have this excellent vertue in us, let us practise these two rules:

2 Rules of Charity. Math. 18. 35.

1 First, if thou hast a grudge against any, labour from thy heart to forgive, and for ever to forget, whatsoever injurie or indignity hath beene offered unto thee.

Note.

2 Secondly, if thou thy selfe hast done wrong to any other, seeke to undoe it againe. Many when they have bin injurious unto their neighbours, and revenged themselves upon them, will be ready to plead for themselves, and say, I am satisfied, I hope, I need not seeke reconciliation with him, for I beare him no malice. But have not you given him cause of griefe? Have not you spoken words that sticke in his stomacke, and wound his heart? If you have, goe and reconcile your selfe unto your Brother; else your Sacrifice cannot be accepted: Though you have nothing against him, yet if he have somewhat against you, the rule of love requireth that you should seeke peace with him, if he will not seeke it of you.

Math. 5. 23.

Singing of Psalmes.

The like may be said of singing of *Psalmes*, men will use it for fashion sake, because they would not seeme to reject any religious Service: But if they would have any edification or consolation thereby, they must sing with the heart, as well as with the voyce: and make melody inwardly to the Lord, as well as outwardly before men.

Eph. 5. 19: Col. 3. 18.

And

And as these and the like corruptions are to be separated from the works of piety towards God: So,

Secondly, There are other evils to be removed from our works of mercy, and of love towards men. As in the manner of Almes: If we thinke to merit thereby, as Papists doe; or seeke vain-glory thereby, as Pharises doe, we put not away the evill of that worke, and therefore God will reject the worke it selfe. 2 Workes of Mercy.

So for admonition and reproofe, they are very necessary to be given: yet if men doe these duties in wrath and distemper, they shall doe more hurt by their bitternesse, and passion, than they can possibly doe good by their admonition. Admonition.

Thirdly, concerning the workes of our ordinary callings, we must cast off those evils that usually cleave unto them, as, 3 Works of our Callings.

First, for Masters; It is their duty to deale with their Servants by admonishing them, and by reproving them; yea and if need be, by correcting them also: which is as necessary for them as their meat and drinke: but then they must beware of wrath and outrage; of bitternesse and cruelty, and do as the Lord doth here: He telleth the *Iewes*, that they were worse than bruit beasts, and nothing inferior to the *Sodomites* in sins and impiety: But how; doth he leave them here? Oh no, he deales mercifully with them, and shewes them how they may amend all, for otherwise they would have fretted, or despaired. So must masters deale; not minister a sharpe and biting reproof, and then fling away from their Servants in a passion, for that were not to deale as a Surgeon that comes to heale; but as a robber, or a theefe that comes to kill: that give, a gash, or a wound, and so away: Nay, we must shew them their sickneſse: so we must give them a medicine: tell them where they goe out of the way, and direct them into the right way: yea, and beseech the Lord also, of his owne mercy and goodnesse, to guide and order them better hereafter; but if we come in fury and passion, not to edifie them, but to ease our selves on them, they will hate the reprover, and despise the reproofe, but never leave the fault reproved. And thence it is that there are so many complaints; never man nor wo- I The Masters duty. I Reproving. *Note.*

man was troubled with such Children, or such Servants: Why, what is the matter? Oh we haue reproved them, and told them of their faults so often, and so earnestly, and yet there is no reformation nor amendment of any thing: But looke backe to your selfe now, and perhaps the greatest blame will lye upon you.

Note. You are still exhorting, and still crying out against them for their misdemeanor, but how? Is it not done in a passion to ease your selfe, and not in compassion to helpe them? You have given them divers bitter and cutting speeches, but how many fervent prayers have you made for them in secret? You have often bin grieved at them, and rebuked them, & do still chide them very sharply for fayling in your worke, but how many teares have you shed for their fayling in Gods Service, and grievous offences against his holy Majesty? If you cannot bee thus spiritually affected, nor afford them your prayers, as well as your rebukes, you may spare a labour for any good that is likely to come of all that you doe.

Therefore let Masters of Families, and Parents (likewise husbands when they are to deale this way with their wives) be carefull to doe this duty in wisedome and moderation, in love and tender affection to the Soules of the parties offending. If the faults be private, let the admonition be private: If they be great, bring strong arguments to convince the offender, and to beat downe his sin: but spare tart, and bitter, and reviling speeches, that will rather exasperate, than worke any cure upon them that are faulty and blame-worthy.

2 Labour. So for labouring in our vocations. It is good to rise early, and to doe the duties belonging unto us, with all diligence, and faithfulnesse; but then we must take heed that we labour not for covetousnesse, nor in desire of filthy lucre, but in conscience and obedience to God: For otherwise, we shall bee froward and distempered when things go crosse with us: and lust after the world, and dote upon the vanities of the world, when things goe well with us. If we serve the world, or our selves in the paines that we take, we shall be vexed and disquieted with continuall discontentments; and ever turmoyled

Note.

and

and tossed with some inordinate affection or other; if we can get advantage by doing of wrong, wee shall not much sticke at it: and if a commodity lye in our way, wee will not bee afraid to seeke our owne gaine, though it be to our neighbors great losse. Whereas if we aymed at Gods glory in our dealings and affaires of this life, we would rather suffer wrong, than doe wrong: and helpe others, than hurt them, knowing that when we doe best, we alwaies speed best.

3 Servants duty.

And as Masters must herein looke to themselves: so must servants in their places; they must beware of eye-service: for many there are, who when their Masters eye is cast upon thē, will bestir them very busily, and do much: but when his eye is off them, and he absent from them, they will either do nothing at al, or very little in comparison of that they might & ought to do. Such must remember that they should serve the Lord Christ in their places, whose fiery eyes are still upon them, to reward them if they be industrious and painefull, and to punish them, if they be careless, idle, and wastfull.

4 Recreations.

Fourthly and lastly, for our recreations, which being lawfull and warrantable in themselves, yet seeing they are mingled with many horrible corruptions by the users, or rather by the abusers of them, we must be likewise carefull to put away the evils of them: As,

Corruptions thereof.

The evill end of them.

First, the evill end that is propounded by those that are much addicted thereunto: And what is that? For the most part, not to refresh themselves, but to gleane money from their companions, unto which they have no right at all, eyther by Gods Law, or by Mans: neither shall they ever bee able to answer the losing or getting of such money before Gods Iudgement-Seat. Yet that is the Divels sawce whereby their recreations are usually sweetned, which else would not be so wel pleasing unto their fleshly taste: which is a sufficient argument to confirme the unlawfulnesse of such exercises, to those that so use them, because that this mixture, with all or most of their games and sports, is that which the worst doe most delight in, and without it, count their recreation but an idle thing, nay, a meere vexation and torture.

Note.

2 Misspending of Time.

A second mischiefe that usually accompanieth such exercises, is misspending of too much time in their vaine delights: which may well be called vaine, when they either wholly, or for the most part hinder men from Gods service, and from the works of their callings, and make them altogether vaine, and idle, and unprofitable burdens of the Earth. Satan that old Serpent (whom they serve that are thus in bondage to their fond and wretched lusts) hath many cunning wiles and crafty fetches, both to allure them into his snares, and to hold them fast when he hath intangled them: and this is one amongst the rest, that when one gets and feeles it comming, he stirreth up in him such a lust after gold and silver, or whatsoever they play for, that they cannot make an end in any time. And if any one lose, he perswades him (though indeed there needs not any great adoe to perswade them, their owne corruptions carrying too great a sway over them in this respect) to play one game more, to trie if he can recover that which he hath lost, and not to let the winners give over with such dammage unto him, and advantage unto themselves: and so let slippe many a precious houre, wherein, if they were well busied, they might get more good unto their Soules, than all the World is worth.

Note.

And as in gaming, so in other pastimes (as they call them) they are so excessive in respect of time, that instead of the right end of them (which is to quicken and revive the Spirits, and to fit men for matters of greater importance) they pervert them to a quite contrary end, and make them meanes to weary and tire out themselves: so that they are for that day, utterly disabled for any worke of Religion, or of their callings.

Yet it is strange to heare how those that carry the name and profession of Christianity, will shift off every wholsome admonition and rebuke that is brought against them, with this; What, will you not allow us recreation? But it might be demanded of many of them, to their shame, what is your vocation, that talke so much of recreation? what sore labour have you undertaken so to weary you, that you should stand in need of so much refreshing? In truth if things were well examined

examined, we ſhould finde, that ſuch make their ſports to be their vocation (if they have any at all) not their recreation. For they do nothing elſe, or very little elſe, but eat, and drinke, and ſleep, and play, and ſo conſume the dayes, and ſpend the greateſt part of their life like Epicures, that dreame of no other happineſſe, but of following their delights, and giving themſelves over to beaſtly voluptuouſneſſe, and ſenſuality. And whereas recreation ſhould be uſed onely as Phyſicke, they make it their ordinary dyet. If we ſhould heare a man alwaies inquiring after skilfull Phyſitians, and calling for nothing elſe but Phyſicke, Phyſicke; we would preſently conclude, certainly this man hath a very ſickly body: and what elſe can we think of thoſe men that are ſtill following after vain delights, and in whoſe mouthes there is nothing ſo uſuall as recreation, recreation; what elſe (I ſay) can we thinke of them, but this, ſurely theſe men have very ſickly Soules? There is very little inward joy and ſpirituall contentment in that heart, where ſo much is ſought for, from theſe externall things. *Note.*

A third evil in recreations is, inward fretting, and outward chafing; eſpecially when they breathe out monſtrous oaths, & fearfull blaſphemies againſt the God of Heaven; and horrible imprecations, & curſed ſpeeches againſt his Creatures, which are too too uſual in their carding, and dicing, &c. For there are none more outragious people, than thoſe that are carried away with the ſtreame of thoſe unruly luſts. And whereas many of them will confeſſe, that theſe things are amiſſe, and ſhould be mended, but they know not how to do it: let ſuch know, that how lawfull ſoever ſuch recreations are unto other, it is ſure they are unlawfull to them. For how can they either comfortably pray for a bleſſing upon that they go about, before they ſet forth in the morning, when they ruſh on ſuch occaſions (unto them at leaſt) of dangerous falling, & fearfull provoking of the Lord? or how can they return at night, to render thanks and to looke their Father in the face with any comfort, when they have been all the whole day ſo buſily imploied in the ſervice of the Divel, and of their owne ſinfull fleſh? what lawfull uſe then can they have of that, which they can neither crave a *Note.* 3 Fretting, chafing, and blaſpheming.

blessing on, before they undertake it, nor give thanks for when they have finished it: seeing that we are commanded, *Whatsoever we do in word or deed, do all in the name of the Lord Iesus, giving thanks unto God the Father through him.* If such men therefore cannot remove the evils of this worke, it were farre better for them to remove the work it selfe: (which they may well do, and yet have many other honest & Christian refreshings, sufficient for their comfort & contentment) rather than so to misspend their money, and time, and strength, and to cast away their owne Soules in the pursuit of such base trifles, and alluring vanities, that do so bewitch the common sort of men.

Col. 3. 17. Note.

Thus we have seene (as particularly as the time would permit) what drosse of corruption is to be purged away from the several actions and duties, wherin upon severall occasions, and according to our seuerall callings, we are to be busied and imployed. These evils therefore we must with all conscionable and faithfull endeavour seeke to remove, and that from before Gods eyes. For, whereas many may have this conceit, No man can charge me, I will never accuse my selfe, and my companions will certainly conceale and keepe all to themselves, and therefore I need not feare the disclosing of my actions and dealings: this will not serve their turnes: for though men cannot touch them, yet there is an All-seeing God, that alwayes looketh upon them: and where his eye is displeased, his hand will surely be avenged. And therefore if we would have any blessing from any of Gods ordinances, let us *wash our hands in innocency when we compasse his Altar* (as the Prophet speaketh) and cleanse our inward parts from that, that God may dislike, as well as our outward behaviour from that which men may disallow of.

From before mine eyes.

Psal. 26. 6.

Doct. 3. *Cease to do evill*] From these words this Doctrine might be raised: That,

It is not sufficient in a passion to be sorrowful for sinne, and hourely to confesse and acknowledge it, but these duties must be so sincerely & effectually performed, that there be a ceasing from evil afterwards. But this point hath been handled in the former Sermon, *Doct.* 3. where the Reader may finde the same prosecuted at large.

THE

THE THIRD SERMON.

ISAIAH 1. 17,18,19.

17 *Learne to do well, seeke judgement, relieve the oppressed, judge the fatherlesse, and defend the widow.*

18 *Come now, and let us reason together, saith the Lord: though your sinnes were as crimson, they shall be made as white as snow: though they were red like scarlet, they shall be as wooll.*

19 *If ye consent to obey, ye shall eat the good things of the Land*

Learne to do well.] Having shewed them what they must not do; now he proceedeth to declare what they must doe, and biddeth them do well: And because there was in them no fitnesse hereunto, therefore he wisheth them to [*Learne*] *to doe well.* Whence the *Doctrine* is, that,

All godly and penitent persons, while they live in this world, must alwayes be learning to do well: and apply their mindes to know what duties of Religion and of Righteousnesse they ought to performe, and in what manner they must be performed. *Doct.* 5. All must be Christ his Schollers.

So saith our Saviour, *Take my yoke upon you, and learne of me, &c. For I am meeke, and lowly in heart, and ye shall find rest unto, &c.* As if he should have said: If any take up my yoke, and continue not to be a learner from my Word, how to beare the same, either he himselfe will be weary of it, or others will perswade him to take up the Divels yoke, or mens yoke: (which is much at one: for they are both of one side) therefore learne of me (saith Christ.) And that they might the sooner be drawne thereunto, he removes the reasons that might discourage them. For they might thinke, Matt. 11.29.

Oh

Objection. Oh I am so full of corruption, and my nature is so overgrowne, and over-run with sinne and iniquity, that if I should come unto Christ Iesus, who is perfectly holy and righteous, he could not but be angry with me, and sharply chide and rebuke me.

Answer. Nay, saith Christ, you need not feare that, *for I am meeke*, and therefore not so prone and ready to fall out with men that are weary of their sinnes, as willing to helpe and heale them.

Objection. Another might say: But alas, I am so blockish and ignorant that if I should come to be instructed, Christ Iesus would despise me.

Answer. For the answering of that objection, he saith, that *he is lowly in heart:* and the property of those that are lowly, is, never to contemne any for their defects and imperfections; but rather to pitty and helpe them: and therefore they may boldly have recourse unto such a Teacher as our Saviour is, and expect to be still further informed by him in all the wayes of godlinesse and righteousnesse.

Mat. 10 42. Ioh. 15. 8. Psal. 36 3. 1 Cor. 13 9 1 Cor. 8. 2. Psal. 19. 12. Psal. 119. 33.

In this regard Christians are called Christs Disciples, which signifieth nothing else, but to be Christ his Schollers. And it is given as a note and brand of a forlorne and desperate wicked person, *that he hath left off to understand to do good.* And on the contrary it is set down as an evident signe of a marvellous sanctified and holy man, to acknowledge still that he *knoweth but in part: that he knoweth nothing as he ought to do*: and to cry out, *Who knoweth the errours of his life? Cleanse me from my secret sinnes. Teach me, O Lord, the way of thy Statutes, and I will keepe it unto the end:* with many the like requests. And it must needs be so; that they that are truly converted, and in any good measure acquainted with their owne hearts, should be thus instant to be still further directed and taught.

Reasons. 1 The Minde is blinde, the Heart deceitfull.

First, because they perceive the darknesse that doth naturally over-spread their mindes; and that those which have most light, have very little in comparison of that they should have, and might have had, if they had constantly and conscionably imployed themselves in the use of the meanes which they have injoyed. They know well enough how ready their fleshly hearts are to deceive them, unlesse they go often to God

God by fervent prayer, and to his Servants to be directed in the right path wherein they ſhould walke. And this makes them ſo deſirous of ſound underſtanding. They wiſely conſider, that the drift and whole ſcope of all their actions, ſhould be to pleaſe the Lord, and therfore they would moſt willingly be informed what his good will and pleaſure is in every thing.

Secondly, he hath commanded them to *grow in grace, and in the knowledge of our Lord Ieſus Chriſt.* There is no further growth in Faith, or in any other Grace, than there is in Knowledge. A man may know more than he believeth, but he can never beleeve more than he knoweth. True knowledge is as it were the chiefe wheele in a Clock, that draweth all the reſt of Gods graces after it: and if that ſtand ſtill, all the reſt muſt needs ſtand ſtill with it. And therefore it was, that *David* prayed ſo often, and ſo earneſtly, *Teach me thy Statutes: open mine eyes that I may ſee the wonders of thy Law, &c.* Why (might ſome ſay) was not the Prophet well taught when he was a teacher of others, and one of the holy men of God, whom the Spirit uſed as an inſtrument to pen a great part of the Scripture? Yes ſurely, few were better inſtructed than he was: yet he found ſuch great blindneſſe of minde, and deceitfulneſſe of heart ſtill, when he came to matters of practiſe, that he never ceaſed crying for more underſtanding of heavenly things. As alſo the wiſe-man exhorteth, *to call for knowledge, to ſeeke her as Silver, and to ſearch for her as for Treaſures.* That as covetous men never thinke they have gold and ſilver enough: So Chriſtians muſt never thinke they have heavenly Wiſedome enough, but ſtill covet more and more *after Spirituall things.*

2 1 Pet. 3. 18. Pſal 119. Prov. 2. 3, 4. 1 Cor. 14. 1.

1 Here are thoſe ſharply to be reproved, and much to be condemned, who are too too well conceited of themſelves, and of their owne wits: that will brag and boaſt, that they are not ſo ſimple, but they know well enough how to ſerve God, and to do the duties that pertaine to them in their Families: they have not beene ſo many yeares married, nor lived ſo long in the World, but they know ſufficiently without teaching, what belongeth to the dutie of an Husband, of a Father, of a Maſter,

Vſe 1.

Maſter, and all other things that a Chriſtian man ſhould know. Theſe fooliſh men in ſaying thus, do little conſider what they ſpeake againſt themſelves, and how farre they diſcover their owne nakedneſſe: hereby they make it apparant, that they have in them no Chriſtianity at all: for, what are they wiſer than all the Prophets and righteous men that lived in ancient times? They ſaw and acknowledged their great want of the underſtanding of holy things: and that not for modeſties ſake, but they and others rued it, and felt the ſmart of their defects that way. How foulely was *Eli* over-taken through ignorance, in cenſuring and condemning good *Hannah* for drunkenneſſe, when ſhe was powring out her Soule before the Lord, becauſe ſhe moved her lips onely, and uttered no words in his hearing, but ſpake in her heart unto God? And the like might be ſaid of many indiſcreet ſpeeches and actions of the Diſciples of Chriſt before the reſurrection, and till they had received the Spirit of underſtanding in a more plentifull meaſure.

Note.

2. Sam. 1. 11. 13, 14.

Want of wiſedome.

And to come more particularly to our ſelves: who hath that wiſedome to make ſo good uſe as he ſhould of proſperity or adverſity? To profit by Gods hand in mercy, or in judgement, upon our ſelves or others? Nay, who hath attained to that ſoundneſſe of judgement, as to underſtand the Scriptures ſo well as he ſhould, when he readeth them, or heareth them read by others? Or to make a right uſe of them in applying them to his owne Soule, when they are plainly and ſoundly preached, and expounded unto him? He that thinketh that he knoweth any thing fully and perfectly in theſe matters, let him be aſſured, that he knoweth nothing as yet as he ought to know: and as for him *that is wiſe in his owne conceit, there is more hope of a foole, than of him.* For a naturall Foole, though he be not capable of inſtruction and advice, yet by the whip may be kept within ſome compaſſe: but nothing will be available with a conceited Foole; *Though thou ſhouldeſt bray him in a mortar* (as the wiſe man ſpeaketh) *among wheat brayed with a peſtle, yet will not his fooliſhneſſe depart from him:* you may ſooner drive his Soule out of his Body, than you can drive folly out of his Soule.

Prov. 27. 22.

2 This is for our instruction: that if we would carry the Name of Christians, and be such indeed, then we must learne our duty, to the intent we may doe it; and every one strive principally to know what he himselfe should be. Many labour to speake well, and to have words of discourse; but let us learn to [*doe*] well: which if we indeavour to doe, then we shall be blessed in our worke. *Vse* 2. James 1.23.

3 Here is matter of great consolation for us: For hereby we may gather good assurance unto our owne hearts, of the soundnesse of our repentance, and conversion unto the Lord: This being here in the Text set downe as an infallible note of those that have indeed turned from their evill waies to serve the living God, that they *learne to doe well*. Therfore they may take this for their comfort, who are still proposing of good questions, what they must doe, and how they must do it? By what meanes they may get out of this or that sin, and attaine to such or such a grace? How they may bee most profitable, helpefull, and comfortable to themselves and others? This was the practise of the Publicans and Souldiers, and of all sorts that were inwardly touched in their consciences by the preaching of *John Baptist*: every one of them came unto him, saying, What must we doe? And of the Iaylor, who when once he began to be humbled, came trembling, and fell down before *Paul* and *Silas*, saying, *Sirs, what must I doe to be saved?* For howsoever Gods servants have learned for the most part, what things in generall must be done, yet still they need to bee informed of many things; as whether such and such things come within the compasse of their callings? What warrant there is for it in the Word? Whether it may bee done at such a time, in such a place, before, with, or amongst such persons? What circumstances they must observe in their proceeding? What affection they must carry in the matter? and the like. For they finde such ignorance and corruption in their hearts, that they thinke they are never sufficiently furnished with wisedome & goodnesse for the performance of holy duties, but are still jealous and suspicious of themselves, lest they should be led aside with by-respects. *Vse* 3. Propoſing of good question Luke 3. Act. 16.29.30

How-

Howsoever such men and women think, and speak hardly of themselves, and are still bewayling their manifold imperfections and failings in every good exercise; yet the Ministers of God find, that of all others, they are the worthiest hearers, and practisers of the Word, and receivers of the Sacrament. Many count them learned Christians, that have gotten such knowledge, as that they can say much: but they are in truth the best learned, that have obtained grace to doe much: according to the exhortation of the Prophet in this place, *Learne to doe well.*

Note.

Seeke judgement.] Now because men will very easily shift off generall precepts, he contenteth not himselfe with the former exhortation, but as he had bidden them to *doe well*, so here he commeth to particulars, and sheweth them wherin their chiefe and principall care and indeavour should be, to *doe well: Seeke judgement, &c.* He had before charged them, that their hands were full of Bloud, and that their great men, and men of authority were notable oppressors and spoylers of their brethren and neighbours that were meaner than themselves: following after rewards, and not judging the Fatherlesse and the widow, nor suffering them to have equity according to the goodnesse of their cause: but rather abusing their authority to the hurt of the good, and to the maintenance of the bad, in their lewd and sinfull practises. If honest men had never so good a Cause, and never so good a Conscience, yet if they brought them no bribes, they were like to goe by the worst: and if sinfull and wretched persons had never so ill a Cause, yet if they presented them with great gifts, they should carry it from all others. Now the Prophets purpose being to bring these men to repentance, he saith, *Seeke judgement*, that is, Search diligently what ought to he done according to your places; and when you know it, see that you practise it. Whence ariseth this point: That,

Doct. 5. Every one must doe his owne duty.

It is a note of true repentance, and of an honest and sincere heart, to discharge the duties that belong unto us in our places and callings. For looke what is here said of Magistrates, and men of higher places, that if they would manifest the soundnesse

ſoundneſſe of their repentance, and the uprightneſſe of their hearts, they ſhould leave off their oppreſſion, and fall to equall dealing betwixt man and man: the like holds in all other callings, and among men of all ſorts and degrees, to wit, that they put to their utmoſt indeavor, to finde out what are the works of that vocation wherein God hath ſet them, and accordingly to doe the ſame, reforming the ſpeciall things, wherein they have faulted heretofore.

This *Iob* ſets downe as a marke, that he was no hypocrite, (though his friends injuriouſly charged him to bee ſuch a one) becauſe hee was carefull of thoſe good duties that did pertaine to him in his place, both as he was a Magiſtrate, and as hee was a rich man; in both which reſpects, hee ſhewed all good faithfulneſſe: for as hee was a Magiſtrate, he ſaith, *I relieved the poore that cryed, & him that had none to help him.* Iob 29. 12. *The bleſſing of him that was ready to periſh, came upon me, & I cauſed the widows heart to rejoyce: I put on juſtice, & it covered me: My judgement was a robe and a Crowne, &c.* Neither would he ſhift off matters to eaſe himſelfe, and to free himſelfe from paines and troubles; but (ſaith hee) *If I knew not the cauſe, I would ſearch it out diligently:* and though the prey were in their hands, nay, as it were in the mouthes of thoſe that were ſtrong, and fierce as Lyons: Yet hee ſaith, that *hee would breake the jawes of the unrighteous man, & pluck the prey out of his teeth.* He would adventure himſelfe for the innocent in a righteous cauſe, though it were with as great danger, as for a man to pull the prey out of the jawes of ſome hungry and ſavage wild beaſt, that would be ready to devoure any that ſhould come neere him.

Then as he was a rich man, he ſheweth that hee diſpoſed his wealth to that end, whereunto God hath appointed it: *I was* (ſaith he) *a Father unto the poore. I reſtrained him not of* Iob 29. *his deſire, nor cauſed the eyes of the widow to fail. I did not eat my* Iob 31. 16. *morſels alone, but the fatherleſſe did eat thereof. And from his youth he grew up with me, as with a father, &c. I ſaw none periſh for want of cloathing, nor any poore without covering; but their loynes bleſſed me, becauſe they were warmed with the fleece of my Sheepe.*

Further

Further, that this faithfulneſſe in a mans owne calling, is a notable teſtimony of an upright heart, and of a good conſcience, it appeareth by the ſpeech of our Saviour, where hee approveth himſelfe, and his actions unto his Father, ſaying, *Father, I have glorified thee on Earth:* How proves he that? *I have finiſhed the worke which thou gaveſt mee to doe.* Many times men ſet upon workes which God never commanded them to doe, but which their owne Fleſh and Satan bad them doe: or if they begin to goe about good works that the Lord commandeth, they doe not goe thorow with the ſame, as Chriſt Ieſus did: and therefore they neither bring glory to Gods Name, nor comfort unto themſelver by that which they doe: but this is it indeed which will ſtand men in ſtead, when they ſhall come to make their accounts before the Lords Iudgement Seat, if they can truely ſay, Lord I have done the worke that thou didſt appoint mee; I have bin exerciſed in thoſe buſineſſes and affaires which thou didſt injoyne mee, and have gone thorow with the ſame. So, when Chriſt Ieſus would commend a worthy ſervant; what is the Commendation that he hath given him? That hee hath faithfully imployed thoſe Talents and gifts, that his Maſter committed unto his truſt, unto his beſt advantage. And this (as the Apoſtle ſpeaketh) is required of diſpoſers; *that every one bee found faithful:* that is, that they diſcharge every one the duties that pertaine unto them in their places, with all due care, and conſcionable regard.

John 17.4.

Matth. 25.

1 Cor. 4. 2.

Vſe 1. This ſerves for the juſt reproofe of thoſe that make ſome ſhew of Chriſtianity, and would faine goe under the Name and number of ſound profeſſors of the Goſpell, and yet are moſt unfaithfull in their owne charges. Many are good Neighbours abroad, and bad Governours at home. They can adviſe others for the beſt, but they have no care at all to order their owne Families in the feare of God. Many husbands are kinde and courteous abroad, but churliſh and unmercifull to their Yoke-fellowes, and to their Children and Servants at home. Many wives will ſeeme religious, who yet are not helpes in their Family, nor ſeeking in all good and lawfull things

things to content and pleaſe their Husbands, but are diſobedient and undutifull unto them. Such Maſters, and Husbands, and Wives, can have little comfort of their faithfulnes, when they faile moſt in thoſe things wherein the power of godlineſſe ſhould moſt ſhew it ſelfe; namely, in diſcharging a good Conſcience, where they are tyed ſo to doe by the neareſt and ſtrongeſt Bond.

And this is a great fault in divers Servants, who when they have gotten a little knowledge of Religion, and can diſcourſe of ſome points thereof, begin to thinke, that then they have a diſpenſation to be idle and ſlothfull, head-ſtrong, and maſterfull, teſty and impatient when they are told of their faults; and the like. Oh, this is a wofull uſe that they make of their reading & hearing the Word of God! If they had well obſerved that which moſt concerns them, they ſhould have found, that the Lord commandeth Servants, *To pleaſe their Maſters in all things, not anſwering them again, & to ſhew all good faithfulnes, that they may adorn the Doctrin of God our Saviour in al things.* Tit. 2. 9. 10. And againe, *Servants be obedient unto them that are your Maſters according to the fleſh, with fear & trembling, in ſinglenes of your hearts, as unto Chriſt.* Eph. 6. 5. And no leſſe effectuall is that other place of *Paul* to *Timothy*: *Let as many Servants as are under the yoke, count their Maſter worthy of al honor, that the name of God and his Doctrine be not evill ſpoken of. And they that have beleeving Maſters, let thē not deſpiſe thē becauſe they are brethren, but rather doe ſervice, becauſe they are faithfull & beloved, and partakers of the benefit.* 1 Tim. 6. 1. 2. And that was a thing worthy ſingular commendation in *Iacob*, that he ſerved *Laban* (though a covetous, deceitfull, and hard Maſter) *with all his might: being in the day conſumed with heat, and with froſt in the night; his ſleep alſo departing from his eyes.* Gen. 31. 6. 40. And therfore thoſe Servants are much to be blamed, that make Religion an occaſion of their unfaithfulneſſe; which, by how much it is more thorowly and deeply rooted and ſettled in the hearts of any, ſhould and will make them more true and truſtie, more conſcionable and faithfull to their Rulers and Governors. And the like may be ſaid of Children: What gifts of knowledge and ſpeech ſoever they have, they can have no comfort of the ſame, unleſſe they give all ho-

nour and reverence, and shew all dutie and obedience unto their Parents, as the Lord commandeth them.

This may be an instruction unto us. Would we be Christs Schollers? Then the first Letter & Lesson that we must learne, is, To doe well in our places. Are we Children? Let us labour by searching of the Scriptures, to know our duties, and to doe them. Are we Servants? Let us get understanding of the things that doe most concerne us in all our places, and let our practise be answerable to our profession, & then we shal shew our selves to be truly religious indeed. And the same exhortation might be given to all others, in their severall Vocations: Which if we can follow, whatsoever our Callings be, *we serve the Lord Christ in them*, & shall be sure of full reward frō him. Oh, but my Calling is meane, and my service base. Though your worke be base, yet is it not a base thing to serve such a Master in it. They are the most worthy servants, whatsoever their imployment be, that do with most conscionable and dutifull hearts and mindes serve the Lord, where he hath placed them, and in those works which he hath allotted unto them.

Note.

[*Relieve the oppressed.*] Having in the former words shewed them, that they must doe that which is just and right, hee commeth now more particularly to declare unto them wherin that consisteth; namely, in shewing mercy to such as are in misery, and in being meanes of comfort unto them that are in discomfort, and griefe of heart. Whence this Doctrine may be collected: that,

Doct. 6. It is a most acceptable service unto the Lord, to comfort & relieve his people when they are in misery and distresse.

Mercy to the afflicted, an excellent service.

This is a work so well pleasing unto God, that he pronounceth them happy and blessed, that consider wisely, and judge charitably of the poore and needy: Though they have no ability to helpe them, or to direct and counsell them, yet if they can but prudently and mercifully consider with themselves; Surely this man or woman have carried themselves so holily and blameleſſe, that this stroke is not fallen upon them for their wickednesse, nor for their foolishnes, but for their good and comfort, as in the end it will appeare. This mercifull judgement and censure, concerning those that have many, &

Psal 41. 1.

strange

strange and heavy crosses lying upon them, is a thing that *God* much regardeth, and recompenceth in all that are so affected towards his poore distressed servants. This also the Apostle *Iames* yeeldeth, as an undoubted marke of true Religion, saying; *Pure Religion, and undefiled before God, even the Father is this, To visit the Fatherlesse and Widows in their adversity, and to keepe himselfe unspotted of the World.* His meaning is not, that it is Religion it selfe (for that is a thing belonging to the first Table) but a signe of the same, when our faith in God, and love unto God, maketh us pittifull and liberall towards the Children and Saints of God, and such as he would have respected and relieved. Iames 1.27.

So, at the great and generall Day of Iudgement, when al the World shall come to receive Sentence according to their workes, whether good or evill; what is the matter of commendation that is given to the Elect, and the most evident marke of difference between the Sheepe and the Goats? even this, That they desired to doe good; not in some one or two, or in some few, but in every work of Mercy, and of Charity: *That they fed the hungry, gave drinke unto the thirsty, cloathed the naked, visited the sicke & imprisoned.* And on the other side, the Reprobate shall not be charged and condemned justly for this; That they did not the good that they might have done unto poore Christians in their wants and miseries. Matth. 25.35.

And further, this sheweth it to be an excellent service, for one to stretch forth his hand in relieving the needy, and in succouring distressed soules: that whatsoever kindnesse is done to the least of them, Christ sets it on his Score, and counts it as done unto himselfe; and he will acknowledge it, and reward it, both in this present life, and in that which is to come. *Reasons.*

Every one will come to this, That if Christ Iesus should repaire unto their houses, hungry, or thirsty, or cold, or naked, they would with al their hearts part with any thing they have to refresh and relieve him: let such heare then what Christ himselfe saith to them that shew mercy to the poore Saints; *In as much therfore as ye have done it to one of the least of these my Brethren, ye have done it unto me,* Math. 25.

Which is first for the great condemnation of them that do *Use 1.*

altogether shut up their bowels of compassion from Gods children in their sorrowes, and temptations, and afflictions, *Whosoever hath this worlds good, & seeth his brother have need,* 1 Iohn 3.17. (saith the Apostle *Iohn*) *& shutteth up his compassion frō him, how dwelleth the love of God in him?* This goeth sore against such: for in not loving his children, they proclaime unto all the world, that they love not God himselfe, and therefore are not beloved of him. And if it be so with those that doe not make manifest their love, by shewing mercy; what shall wee think of those, that are so farre from pittying and relieving the distressed, that they are ready to add affliction to the afflicted? It is just upon you (they say;) your indiscretion and want of wisedome (in that you made more adoe then needs, & would be more precise than wise, & more forward then your neighbours, &c.) hath brought you to all this woe & misery. This is cruell and unmercifull dealing: if they would doe them no good, they should doe them no hurt. Yet this was the case of *Iob*, and of *David* in their great calamities and perplexities; and we may reade of the lamentable complaints that both of them made in that respect. If it be a marke of a damnable person, to with-hold mercy from the sorrowfull and heavy-hearted, then what shall become of them, that lay heavy burthens on those that are pressed downe too low before? If *there shall be judgement, without mercy, to them that shew no mercy*; much more fearefull shall their state be, that are so full of cruelty towards them, whom the Lord so tenderly respecteth?

Vse 2. Here is a singular comfort for Gods children, that are in many wants and necessities: So long as there is any godly man or woman, that will doe any thing for Christ his sake, & for their own comforts sake; they shall not be destitute of reliefe: For God hath commanded his servants to succour them, and hath made many gracious promises to such as are mercifull, & will beare the burthen of others. And if men should faile them, the Lord himselfe will looke unto them; who beholds their troubles, and sees their teares, & is acquainted with al their griefes. And he that bids others to be mercifull, will not be unmercifull himselfe. And therefore it is, that men doe deny us helpe and comfort many times, because God would have us draw

neere

neerer unto him; whose eies are ever upon us, and whose eares are alwayes open to heare the cryes of the poore, and of those that are humbled before him.

Therefore let the Saints of God make full reckoning that one way or other they shall be provided for; if men will not, God will. Onely let them be sure that they be found in the number of those that be humbled in spirit, & broken in heart, for to such alone do the mercies of God appertaine. If one be a Gamester, or an unthrift, or a riotous person, or a Drunkard, or given up to any such reprochfull vice: or if there be any that will not take pains to get their living, by diligence and labour in their honest calling, but give themselves to idlenesse and sluggishnesse, God himself will not (in mercie at least) and his children must not relieve such kinde of persons: *He that will not labour, must not eate:* And the best almes for such is, to give them nurture and correction, that they may desist from their lewd behaviour, and betake themselves to better courses. Psal. 1. 2 Thes. 3. 10.

18 [*Come now, let us reason together.*] Here the Prophet prevents an objection, that they might make. It it long ere men be brought to the sight of their sins: but when they come once to perceive the multitude, and grievousnes of them, they begin to thinke their case remedilesse; and that it is in vaine to hope for pardon: but God bids them make no such conclusions, and therefore he saith, [*Come now, let us reason together:*] which is in effect, as if he should have said, If you harken what the Divell, and the flesh can say, then will you rather despaire, than beleeve: and therefore heare you withall what I can say: which if we could do, we should easily see, that the arguments of Satan, and of our owne wretched carnall reason, are but delusions, and that Gods arguments must swallow them up all, even as *Moses* true Serpent did the Serpents of the Sorcerers. Hence we may learne this Doctrine: That,

They that will come to the Lord, and do him service, must not hearken what Reasons Flesh and Blood can yeeld them against it, but what Reasons God can give them for it. *Doct. 7.* God is to be heard before any.

The Devill will have much to say against goodnes; and our own fleshly wisedome will have as much, and the world will be as great a pull-backe unto us, if we will give it the hearing:

but if we can lend an attentive eare unto the Lord, we shall finde that he will bring better arguments to perswade us to goodnesse, than all those our Enemies can, to dissuade us from it. And therefore it is that men are so often, and so grosly deceived, because they heare what the one side can say to discourage and hinder them: but not what the other can say, to hearten and draw them onward in good wayes. For if they did bring a spirituall eare to receive the proofes that are brought from the word, they would be more forcible to bring them to God, than any other meanes could be to allure them to forsake God, and to embrace this present world. Therefore when the Lord would have men to practice any duty, or to forbeare any sin, we see what strong reasons he bringeth for that purpose: as is evident (together with innumerable other places) in the second and in the fourth Commandment. And hence it is, that men do so commonly, and so wretchedly transgresse those Commandements, because they do not well weigh the Lords reasons to the contrary: for if they did, they would never incline so much to Superstition and Idolatry; nor ever so give themselves to the profaning of the Lords Day, but know that it is farre better to procure Gods blessing by keeping it, than his curse and vengeance by the violating of it.

Holy *Job* (we see) tooke that course that the Lord would have us take for the repressing of all inordinate lusts and affections, *I made* (saith hee) *a covenant with my eyes; why then should I thinke on a Maid?* A carnall sinfull man would have thought this too much curiositie and niceneſſe: What, not to looke on the beauty and comely visage of a Woman? At least, not to take some liberty for thoughts tending that way? It is too too much precisenesse: who can take any notice of such things in us? Oh (said *Job*) *What portion should I have of God from above? And what inheritance from the Almighty from on high? q.d.* I durst not give any way unto the Flesh in any sort; for that were the directest course to deprive my selfe of the comforts of the Word and Spirit here, and of the Crowne of happinesse, which is reserved for the Saints in the World to come. Albeit I should speed little the worse with men, yet I should be sure to come short of many speciall favours & blessings.

Iob 31.1.

Verse 2.

sings of the Lord. And further he addeth, *Is not destruction to the wicked, and strange punishments to the workers of iniquitie?* *q.d.* Suppose I should escape the censures of men, yet hath not the Lord means that I cannot conceive of, for the punishment of rebellious sinners? And though things may be smothered for a time, cannot he bring secret sins to open shame? Grant that it be kept close from the eyes of the World? yet, *Doth not he behold my wayes, and tell my steps?* Though the eyes of men take the view onely of the outward actions, yet he looketh upon the inward disposition, and affection of the heart: These and the like reasons he used to keep himself in order, and to fright his conscience from all manner of sin and impietie, as is more fully described unto us in that Chapter.

And good reason there is, why we should esteeme Gods arguments above any other, because he is Wisedome it selfe, and therefore seeth what is best for us; and he is Love it selfe, and therefore will direct us in the way, which shall appeare to be most safe, and most comfortable in the end, what stumbling blocks and rubs soever we finde therein for a season. *Reason.*

The Divell, the World, and the Flesh bring onely shews of reason, and pretend love unto us, when they meane nothing lesse, as the event will plainly manifest: but Gods reasons will hold out when they are weighed in the Ballance, and what he saith shall stand, when heaven and earth shall fall: and if we take those courses that he would have us, we shall plainly perceive at last, that he meant us more good in so advising us, than we could possibly thinke or imagine.

This sheweth and condemneth their folly, who, when they have motions or perswasions to undertake any good thing, or any purpose to become more sober & staied in their carriage and course of life, will first heare what their carnal freinds can say, and what the World, and their owne Flesh can alledge, Alas, these men are more likely a great deale to renounce all goodnesse, than to continue in the practise of any godlinesse. If once they give eare to the reasons of the devill, and of the Flesh, they are gone. For as the perswasions of God by his Word and Spirit, should make us begin, so must they cause us to hold on, or else we should faint in the mid-way, or rather *Use 1.*

turne aside, and walke in a quite contrary way.

And as this is true in generall for the profession of Christianity, so is it as true in all particular duties; as to give instance in some: those that have to deale in matters of strife and contention, for the most part are possest with the conceit, that if they should not answer like for like, and returne one disgracefull speech for another, and requite one injurious action with another, every one would in a short time grow bold with them, and be ready to wrong and abuse them. But where doth God say so? Nay, the very truth is, that when they seeke by such means to right themselves, and by such a shield to defend themselves, and to repell their adversaries, whereas they had men onely against them before, now they have three for one against them, to wit, God and men, & their own consciences, whereas if they would follow Christ his rule, *To blesse those that curse them, and to do good to those that hate them, and to pray for those that hurt and persecute them, and so overcome evil with goodnesse*, they should certainly have the Lord, and their owne consciences on their side, and it may be also make their foes to become their friends by that meanes. For the wisdome of God telleth us, that this is the way to *heape coals of fire upon their heads*: which shall either melt them, and turne their affection to us, or burne them, and leave them more inexcusable before God, and their owne consciences, and so hasten his judgements upon them. If men can be patient, and content to sit down by wrongs offered, God will stand for them, and revenge the quarrell of the meeke. And however in our corrupt judgement we thinke, that by passing by offences, and patient bearing of injuries, we shall expose our selves to all manner of indignities & losses: yet by good experience we shall find that saying of the holy Ghost to be true, *The meeke shall inherit the earth: and shall delight themselves in the abundance of peace.*

Note.

Matth. 5. 44.

Rom. 12. 20.

Others there are that thinke: if we should make conscience of religion, & begin to reade the Word, to frequent Sermons, to have prayer in our Families, and the like: this would make us to be scoffed and mocked at, and to be termed precise fools for our paines. But let such heare what the Word saith, that pronounceth them blessed, that *delight in the Law of the Lord,*

Psal. 1.

and

and meditate therein day and night, and that seek him with their whole hearts: Yea, albeit they should meet with some disgrace and opposition in the world: *Blessed are ye* (saith Christ) *when men revile you, and persecute you, and speake all manner of evill against you falsly, for my Name sake: Rejoyce and be glad, for great is your reward in heaven.* Is it not better to indure a little mocking from men for a time, and that for wel-doing, than to undergo the wrath of God for ever for ill-doing? Consider in particular what benefit we may reape by the Ministery of the Gospell. *Heare* (saith the Prophet *Isaiah*) *and thy Soule shall live. Receive the Word with meekneſſe* (saith *Iames*) *whish is able to save your soules. Blessed is he that readeth and heareth the words of this Propheſie* (saith the Spirit in the *Revelation*) and on the other side; *He that turneth away his eare from hearing the Law, his prayer shall be abomination* (saith *Solomon:*) and againe the wisedome of God speaketh thus, *Because I have called, and ye refused, I have stretched out my hand, and none would regard: But ye have despised all my counsell, and would none of my correction: I will also laugh at your destruction, and mocke when your feare commeth.* These, and the like places, if we could thorowly consider of, they would worke more powerfully with us to cause us to desire the Word, and to retaine, and keepe our hearts still in the love and liking of it, than all their reproaches, and persecutions in the World could, to with-draw our affections from it.

Psal. 119. Matth 5. Isay 55.3. Iames 1.21. Revel. 1.3. Prov. 28.9. Prov. 1.24,25, 26.

But for want of this, many sore and dangerous; yea, sometimes desperate evils do befall men: for if we consult with Reason, it will tell us that either our sins are so great, that they cannot be pardoned: or else so small, that they need not to be repented for. This made *Cain* and *Judas*, those cursed & damnable reprobates, to despaire, and cast off all hope of mercie, because they would not hearken what God, or his Servants could say, but only what Satan, and their own Flesh could say: whereas if it had bin possible for them to have looked into the Promises of Life, made unto grievous sinners, and in assurance of Faith have craved remission and pardon for their offences, they might have bin forgiven; even *Cain* and *Judas*, as well as *Peter* and *Paul*: for they had all committed damnable sins in them-

themselves; and that repentance which prevailed for *Peter* and *Paul*, would have beene as effectuall for the two other, if they had attended to Gods voyce, and humbly, and earnestly sought for mercy at his hands.

Vse 2. This serves also for our instruction, that in all our greifes and miseries, we should reason rather with God, than with Men. For if we be in distresse for our Estate, or in sickenesse of body, or in perplexitie of Soule; in any of them, or in all of them, let us go unto Men, and they will most commonly serve us, as *Jobs* Freinds did him; lay sorer burdens on us, rather than ease us of those we carry already; and make our case a great deale worse than it is, rather than minister any help and comfort unto us. *Note.*

But if we can heare and beleeve what the Scriptures of God tell us; we shall find that our state is never unrecoverable: but that if we can be truly, and soundly humbled, there is hope and helpe for us, that God will give us an happy end of all our sorrowes, and make us great gainers by all our afflictions and temptations.

Though our sinnes were as crimson, they shall be made as white as snow.] In these words, the Prophet hath reference to that that went before, where he had charged thē, that their hands were full of bloue, *Ver.* 15. For hereupon they might reply: If we be such grievous sinners, how can we dare to come unto God for favor? Is it not a terrible thing to appeare before him that is so just and holy? How then can we look that he should be mercifull unto us? Say not so (saith the Prophet) that is but a reason of the Flesh: As if God were no fuller of mercy than mortall men are: Or as if he could do no more than they can: Yes, we must know, that howsoever men be unable to change Crimson, or scarlet colour into white again, albeit they should lay all their wits and endevours together, and pull one threed from another: Yet God can make your sinnes that are as crimson, and as Scarlet, to become white as wooll; yea, as Snow it selfe. If we once fall a washing of our selves, God will set in with us, and never leave til all our iniquities (even in our own apprehension and feeling) be quite & cleane removed from us, so that none of them shall be imputed unto us, but all set upon Christs Score. *Objection.* *Answer.*

They

They that wash themselves by godly sorrow, the Lord will wash them from all their sins by the Blood of his Sonne: that whatsoever offences we repent for, we shall be sure to have a pardon for. *Doct. 2.* Penitent persons shall be washed from all their sins.

So that the question is not, what our faults have beene, but what our repentance is. If we be truly dejected on our part, it is all one with God whether our transgressions have bin more or lesse, greater or smaller: If we repent truly we shall be pardoned fully, be our sinnes what they can be, secret or knowne. So that though we see spots in our selves, yet God will see none: Nay, when we see our deformity most, God will make it most cleare unto us, that his eies are quite turned away from the same. This is evident in the Prophet *Jeremie*, where he speaketh thus concerning them that should be made truly penitent for all their evill wayes and works, after their seventie yeares captivity: *In those dayes, & at that time* (saith the Lord) *the iniquitie of Israel shall be sought for, and there shall be none: And the sinnes of Judah, and they shall not be found, for I will be mercifull unto them whom I reserve*: And the same is promised in another place, where the holy Ghost speaketh thus: *If we acknowledge our sinnes, he is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse*. And the like is covenanted in *Ezekiel*, where the Prophet bringeth in the Lord, speaking in this manner: *Then will I powre cleane water, and ye shall be cleane, &c.* where God himselfe undertaketh to be the Washer, and the Blood of Christ is the Water. Now there are two things which terrifie penitent sinners, and cause their hope of obtaining mercy either utterly to faile, or at least in a great part to faint and waxe feeble: Concerning both which, the Lord in this place giveth them comfort. Ier. 5. 20. 1 Ioh. 1. 9. Ezek. 36. 26.

One is the multitude and exceeding great number of evils whereof they are guilty: Now for that, he telleth them, that he would *wash them from all their filthinesse*, without exception.

Another thing that doth usually disquiet the hearts of those that are turning unto God, is, that their sinnes have beene hainous and extraordinary, and many of them such as have broken the Covenant, of which sort is Idolatry: Concerning which

Zech. 13. 1. which, he addeth, *and from all your Idols will I cleanse you:* And in another place, he promiseth to open a Fountaine of Grace to wash them from all sinnes, even from sinnes of Separation, and such presumptuous offences as deserved Excommunication from Gods People; yea, and to be cut off by the Sword of the Magistrate.

And there is no cause to the contrary, but that God may remit and pardon one sinne as well as another, and all as well as one, if they be repented for.

Reason 1 1 Because Christ Iesus hath satisfied for all alike: For the greatest, as well as for the smallest: For every one as well as for any one: For so saith the Prophet *Isaiah: He hath borne our*

Isa. 53. 4, 5, 6. *infirmities, and carried our sorrows, &c. He was wounded for our transgressions, and broken for our iniquities. The chastisement of our peace was upon him, & by his stripes we were healed. All we like Sheepe have gone astray: We have turned every one to his owne way, and the Lord hath laid upon him the iniquity of us all.* Whence it is plaine and evident, that Christ hath payed our whole debt, and not a piece of it onely: he hath discharged our pounds, as well as our pence: and hath suffered for our most horrible and fearfull rebellions, as well as for our smallest slips. And therefore as an honest Creditor, when the Suretie hath satisfied him for all that was owing, will not come with after-reckonings, nor challenge any thing of the Debtor: So neither will the Lord lay any thing to our charge, his Sonne Christ Iesus having laid down the full price for our iniquities, whereby his wrath is appeased, and his justice perfectly satisfied. This is one reason on Gods part, why he must of necessitie blot out of his Booke, and out of his remembrance, all the offences of repentant sinners, without any exception at all.

2 2 Another reason there is on our part, and that is, that he that repenteth truly for one sin, doth repent as truly for all the rest: and though none do particularly know and discerne all the errours of his life, yet if we make a particular confession of

Psal. 19. those we know, and a generall acknowledgement of those we know not, God will graciously accept us, and will shew himselfe more pleased with our humiliation, than he was offended with our disobedience: So that from both these layd together

(that

(that neither Gods Iustice is unsatisfied, nor any sin unrepented in those that labor to wash their soules by true and godly sorrow) it is apparant, that there is no transgression, no, not the most hainous, that shall stand in record against them, but al shall be remitted and covered from Gods sight, that hee shall never looke upon them in anger and indignation any more.

Why the pardon of great sinnes is not so soone apprehended.

Indeed, those that have fallen into more notorious and grievous Crimes, cannot ordinarily get the assurance of their reconciliation unto the Lord, so soone as others that have not beene so great offenders; but the cause hereof is in themselves: in that such open and scandalous offences doe make an exceeding great breach into their Faith, and bring marvellous great hardnesse upon their hearts; & they are very unwilling to set their Consciences upon the rack, and to sift and examine their owne soules, to the intent their hearts may be pierced and wounded for their sinnes: but they will rather hide their iniquities, & put off their humiliation as long as may be (as *David* did, *Psal.* 32.) So that it is a wonder they ever get out of the snares of the Divell, till God either by some sharp rebuke, or by some sore affliction doe rowse them, and as it were by violent hand pull them out of the fire.

But if once they come to due sorrow for their sins, and in humblenesse of heart, and assurance of Faith, can make clayme to the bloud of Christ, they shall be discharged and freed from all their transgressions, and bee brought to that purity and whitenesse, which they never dreamed such miserable creatures as themselves could have attained unto.

Vse 1. Against Purgatorie.

For confutation of that wretched error of the Papists, that would beare men in hand, That there is a *Purgatory*, where some men, after this life, must have a further purging & scowring than here they have attained unto: but see here what the Lord saith; Though men have broken forth into never so many abhominations, though their sins were as Crimson, and as Scarlet, yet if they would seek to wash and cleanse themselves by the meanes that God hath appointed, hee giveth them his faithfull promise, that they shall be made white as Wooll, yea, white as Snow, as if they never offended at all. To what end then should men appoint a second washing, when God himselfe

ſelfe hath undertaken to waſh us from all our filthineſſe, and from our greateſt corruptions? (as hath been more largely declared before.) What an abſurd thing is it, to imagine, that we muſt go thorow a ſtrange invented fire, which may more thorowly purge away the droſſe of our corruptions? as if Chriſts bloud were not ſufficient to make us white as Snow? This is but a carnall conceit of mans fooliſh braine: for if fire and torments could have ſcowred off ſin, the Reprobates in hell ſhold have been purged there-from long agoe. But God alone hath cleane and precious Water, & a skilfull and powerfull Hand, to effect that Worke. And in the *Revelotion*, Chriſt Ieſus, the true and faithfull Witneſſe, telleth us how all our uncleaneſſe may be covered from Gods eyes: *I counſell thee* (ſaith hee to the Church of *Laodicea*) *to buy of me white Rayment that thou mayeſt be cloathed, and that thy filthy nakednes may not appear.* Revel. 3.18: Nakedneſſe there is in the beſt; but Chriſt his righteouſneſſe is that Garment which muſt cover it: & then *God* will never in anger and diſpleaſure look upon it, but in mercy and goodneſſe looke upon the holineſſe of his Sonne, wherewith our ſoules are inveſted, and all our iniquities hidden and covered.

Secondly, here is matter of great comfort unto thoſe that do in good earneſt ſet upon this worke of cleanſing and purging themſelves: they ſhall not be deſtitute of company to joyne with them; for God himſelfe will aſſiſt them, and give moſt happy ſucceſſe to this their indevour. And therfore this ſhould incourage us unto the exerciſes of humiliation, and of examination and judging of our ſelves: For are not a few teares well beſtowed upon God, when he will thereupon beſtow on us the Bloud of his owne beloved Sonne?

Many are afraid to adventure upon the work of repentance, leſt they ſhould be driven thereby to deſperation; but let us never feare that, though our uncleaneſſe be never ſo great: Though we be ſtayned and dyed from top to toe, within and without, in every part & power of ſoule and body, by reaſon of our originall corruption, and actuall tranſgreſſions, ſo that all the men in the world cannot take away the foule ſpots and horrible ſtaines of ſin that cleave unto us, and are ſetled in us; yet the Lord of Heaven, who hath all ſufficiencie of power in his

his hand, can and will (without any difficulty) purge us from every one of our iniquities, by sprinkling on our hearts the precious Bloud of his owne Sonne: which is, as it were, a soveraigne Bath, ordained for the cleansing of the soules of his Elect from that contagious Leprosie of sinne, wherewith they are wholly over-spread. And therefore let none be discomforted in regard of his many and grievous offences, seeing that the Lord hath entred into a sure covenant with us, for the pardoning and healing of them all; who can as easily cute the most deadly wound, as the smallest skarre; and the harder the cure is, the more he shall be glorified, in shewing forth the riches of his mercy towards poore sinners that stand in need thereof. Our greatest extremity is Gods fittest opportunity.

Now the chiefe meanes that he useth for our cleansing and sanctifying, are two: Meanes of cleansing.

One, is the Word; which being received into the heart by Faith, doth purifie the same: according to that of our Saviour to his Disciples; *Now are ye cleane, through the word that I have spoken unto you.* 1 The Word. Ioh. 15.3.

Another meanes, is the Sacrament: wherby God is ready to convey unto us the merit and vertue of his Sons death, by the effectuall operation of his Spirit, that Christ may be unto us holinesse for our sanctification, as well as righteousnes for our justification. God doth not offer unto us onely the outward elements, but he is also more willing to give unto us the things signified thereby, than any earthly Father can be to give food unto his hungry Childe, that cryeth for some reliefe at his hands, when he hath all plenty and abundance wherby to supply his need: I say, he is so much more willing than any earthly Father, as *God* is kinder than man, & his store more plentifull than mans: and it is lesse cost, & lesse paines unto him, and yet more for his praise, to refresh the thirsty souls of his poore servants, than for a mortall man to satisfie the appetite of his hungry childe: For (as the Prophet speaketh) *Mercy pleaseth him.* There is none that can take more delight in following after their recreations & pleasures, that do most affect them, than the *Lord* doth, in shewing himselfe favourable unto those that seeke mercy and grace from him, in the use of his Ordinances. 2 The Sacrament. 1. Cor. 1.30. Micah 7.8.

[If

Objection. [*If ye consent to obey*] The next thing that might hinder and dismay them from turning unto the *Lord* by sound repentance is, That he is so holy and righteous, and his Law so strict and rigorous, and they so sinfull & rebellious, that it were in vaine for them to goe about to yeeld obedience thereunto, they should never attaine unto it; and therefore as good for them never to begin the worke, as not to accomplish and finish the same. And thence it is, that a number sit downe as sluggards, and never set one foot forward in the way of godlinesse, because they imagine, that there is a greater difficultie in Evangelicall obedience, than indeed there is; little knowing what Gods meaning is, when hee calleth upon us to be obedient.

Answer. For his purpose is, not to urge us to a perfect fulfilling of the Law, such as was required of *Adam* before his fall; but onely that we should doe our best endevour, & labour to conforme our selves to his will as neere as we can: if there be a true sincere love, and a hearty consent, to shew our selves dutifull and loyall subjects to him in all things, it is as much as he exacteth of us. The Doctrine to be learned from hence, is this: that,

Doct. 9. God accepteth of penitent persons, the will for the deed. As for the fulfilling of the Law in absolute perfection, that Christ alone hath performed; he hath paid our debt, & cancelled the

Col. 2. Bond, and taken away the Hand-writing that was against us. Now this only remaineth for us, that we have a good inclination and a willing minde to performe our duty, & labor to the utmost of our strength so to do; seeing & bewailing our manifold imperfections, errors, & failings in every one of our services: which if we can doe, God will be as wel pleased with us through his beloved Sonne, as if we had kept the whole Law, without any declining frō it at all, either to the right hand, or to the left, that which is spoken in the matter of cōmunicating unto the necessities of the Saints, in the Epistle to the *Corinths*,

2 Cor. 8. 12. (to wit, *if there be first a willing mind, it is accepted according to that a mā hath, & not according to that he hath not*) holds as true in al other services; that we are accepted with the Lord, according as we are inwardly affected, albeit our actions be not answerable to our desires: For he that hath a ready mind to doe what he can, and doth the same, would be as ready to doe a great

great deale more, if his abilitie did serve: And therefore the Lord will shew his gracious acceptance of that which is done by him, though it be never so little, as well as if it had beene a matter of farre greater worth.

Now that the true purpose and intent of the heart, is that which God principally regardeth in his Servants, may bee made yet more cleere by examples taken out of the Scriptures. We may read in *Genesis*, what God saith of *Abraham*: *By my selfe have I sworne (saith the Lord) because thou hast done this thing, and not spared thine onely Sonne, therefore I will surely blesse thee.* And yet *Isaac* was not slaine; But *Abraham* withdrew his hand from him, and spared him: Yet because he was content to kill him, and made all things ready for the sacrificing of him; God accounted it as good, and rewarded it as well, as if he had killed him indeed. Gen. 22. 16. 17

So *David* had but a purpose to build the Temple; which worke was afterward laid upon *Salomon*, and by him performed: Yet the Lord giveth him a good testimony, and a large reward for his readinesse that way: Hee was content to spare him, because he had beene at great paines before, in shedding the bloud of many enemies of the Church, and some remained yet still to be subdued by him: Yet this he telleth him for his comfort, *Whereas it was in thine heart to build an house unto my Name, thou didst well that thou wast so minded.* And besides this, he biddeth *Nathan* to carry him this message, that *the Lord would build him an house, and would raise up his seed after him*, and imploy his Son in that honourable service of building an house unto the Name of the Lord, and that *he would establish his Throne for ever.* And there is reason why God should accept of the will as well as of the deed: For, 1 Chron. 17. 1 King. 8. 18. 1 Chro. 17. 10, 11, 12.

1 First, Why doe we thinke he will have regard unto the deed? Because it is his owne worke: And is not the will his worke as well as the deed? That is most certaine: For the Apostle saith to the *Philippians*, *It is God that worketh in you, both the will, and the deed, of his good pleasure.* And therfore if we can beleeve that hee is pleased with our good actions, wee may bee as well perswaded that hee is delighted with *Reason.* 1 Phil. 2. 13.

good motions, and holy desires that are stirred up in our hearts by his owne good Spirit.

2 Another reason why God taketh such small things in good worth, is, because hee is both in Name and Nature a Father, yea, & an heavenly Father, and therfore hath *compassion of those that fear him, even as an earthly Father hath of his child that serveth him.* Now he that is a mercifull, and wise, and loving Father (as those will ever be most mercifull to others, that have tasted most of Gods mercy to themselves) when he seeth that his Child doth as well as he can, though it bee but simply and poorely, yet he will shew his liking of it, and commend him for it: And so will God deale with us; though we cannot do things perfectly, yet if we do them obediently, he wil shew his love and approbation of us & of our workes. When a little Childe doth cheerefully ayme and shoot at the Marke which his Father proposeth unto him, though by reason of his weakenesse he shoot very wide and short; yet it is as well accepted of his Father, as if he did hit the white: And the like fatherly dealing shall we finde in God: That if we be faithfull in a little, he will esteeme of us, as if wee performed a great deale more. Indeed when we have put off the Image of the first *Adam*, and have put on the Image of the second *Adam*, and have changed the Earth for Heaven, then we shall not only obey truly, but perfectly: But here it is in truth (and so it must be esteemed) one degree of perfection, to see our owne imperfections. And that was in *Nehemiah*, and in those of his time: *O Lord, I beseech thee, let thine eare now hearken to the prayer of thy Servant, and to the prayer of thy Servants, who desire to feare thy Name.* He could not say, they did so feare his Name as they should; but this they could say, that they desired to doe it better; which desire was a Fruit of the Grace it selfe.

Psal. 113. Mal. 3. 17.

Note.

The perfection of a Christian here.

Neh. 1. 11.

Vse. This should instruct and incourage us still to be doing in the services and workes of God.

Objection. Oh, but we finde many imperfections, and many wants, and weaknesses in our selves.

Answer. What of that? If we ayme at perfection, and have respect

to

to euery commandement of God, and come as neere the Marke as we can, the Lord will accept us according to that we have, and not reject us for that we have not. If we could obey perfectly, to what end were Christ his obedience? And if God should looke after none, but those that can fully please him in all things, he should be a Lord, and a Master, without Subjects, and Servants. *If thou, O Lord* (saith *David*) *shouldest marke what is done amisse, who should stand?* Psal. 130. 3.

Therefore though wee cannot pray with that feeling, heare and reade with that profit, sing Psalmes with that joyfulnesse and cheerefulnesse of heart, as we should: Though we cannot forgive our enemies, long for Christ his comming, have such a tender feeling of the afflictions of the Saints, nor attaine to such heavenly Meditations, night or day, as we doe desire, and as God doth command; yet let us not be discouraged: If wee strive to bring our wicked Flesh to the performance of these duties, and though we have much adoe with it, yet if we draw it as a Beare to the Stake, unto Gods worship, and to the performance of good duties in publike and private: And when we feele most backwardnesse and untowardnesse in our Nature, yet wee consent in our very Soules, that the Law of God is holy, and good, and just: And that our wils and affections are indeed very corrupt, and rebellious; but wee would rather than all the World, that things went otherwise with us: That sinne might bee subdued, and grace planted in stead thereof: And it is our continuall griefe, that God should be so gracious, and kinde, and liberall to us, and we can be no more obedient, and loyall, and serviceable unto him: If (I say) we finde such a heart within us, we need not be dismayed, but may cheerfully go on, with full perswasion and undoubted resolution, that the Lord will be merciful unto us, and take our obedience in good worth. Rom. 7.

Onely that wee may not deceive our selves, let us bee evermore carefull to use the meanes whereby we may grow better; and avoid the meanes whereby wee may bee made worse. (As was more largely taught in the former Sermon, in the end of the third *Doctrine*.) For if one say that hee de-

fireth Heaven, and yet will never frequent Sermons, nor good Company, where hee may be instructed: nor use any private, or publike Exercises of Religion, whereby hee may be edified; he is no more to be regarded, than a sluggard that pretendeth that he meanes to have a good crop, and yet will neither manure, nor plow, nor sowe his Ground; but when others are labouring, hee is sleeping, or loytering: As no man will ever looke that the one should have a plentifull harvest of Corne; so will no wise man beleeve that the other shall obtaine a plentifull crop, either of Grace here, or Glory hereafter.

[*Ye shall eat the good things of the Land.*] Before hath been shewed, that all Sinners that repent, shall have the Bloud of Christ to wash and cleanse their soules: Now in these words is declared, that they shall not onely have spirituall Grace, but also right unto, and the right use of all the benefits of this life. Whence this doctrine may be gathered: That,

Doct. 10. True obedience brings outward prosperity.

True obedience to Gods Commandements, though it bee not perfect, brings the blessing of God upon us for outward things, as well as for inward.

This is promised in *Deuteronomy*, where *Moses* speaketh thus unto the People of *Israel*, *If thou shalt obey diligently the voyce of the Lord thy God, and observe and do all his commandements, which I command thee this day, then the Lord thy God will set thee on high, above all the Nations of the Earth. And all these blessings shall come on thee, &c. Blessed shalt thou be in the City, and blessed also in the Field, &c.* And so hee goes on, shewing that true and faithfull obedience is that which bringeth all manner of blessings for Body and Soule, for name and estate, yea, and for Seed and Posterity also: And therefore the Apostle telleth *Timothy*, that *godlinesse is great gaine, and that it hath the promises of this life, and of the life to come*: In which regard, *David* saith, *I have beene young, and now am old, yet I saw never the righteous forsaken, nor his seed begging their bread.* He had seene (and so may we) that Children of Great men have broken forth into many horrible sinnes, and so have been brought to a strange, and miserable, and violent death, and

Deut. 28. 1, 2. &c.

1 Tim. 6. & 4. 8.

Psal. 37. 25.

and to many wofull straits and extremities before their death: But he never saw (neither shall we see) the godly Seed of Godly men, forsaken of God and Men, and left as Vagabonds to begge their bread: But God hath ever had (and still will have) a speciall care of them, and ever made all necessary provision for them: Either he himselfe by a more particular providence of his, casteth sufficiency of these outward things upon them; or blesseth their labours, so that they are made a meanes of maintenance unto them: Or if they faile that way, he moveth the hearts of some or other of his Servants, to pitty them, and to supply their wants: So that whatsoever their necessities be, they are freed from that Curse that is denounced against the Seed of the wicked, to wit, that they should wander up and downe as Vagrants, begging their bread, and making a trade of that vile wretched course of life. Psal. 109. 10.

And there is a cause why we should rest fully resolved of this point, that none of Gods houshold shall ever want necessarie reliefe. Because all will yeeld that God is the Governour of Heaven and Earth, and the disposer of all things in them both: And then they must grant further, that those that are best, and do best, shall speed best; because God loveth them most: And how then can we make question, whether or no, the Lord will bestow upon them a competent measure, and a comfortable use of these earthly blessings, seeing all is in his hand, and he wishes so well unto his owne People? Especially seeing he hath straitly charged us, *Not tō care what we shall eate, or drinke, or what we shall put on: but first to seeke the kingdome of God and his righteousnesse, promising us faithfully that if we do so, all other things shall be cast upon us.* *Reason.* Mat. 6. 25.

And as he hath promised this, so hath he from time to time performed it: As we may observe thorow-out the Booke of *Judges*, of *Samuel*, and of the *Chronicles*: For there it is to be seene, that when godlinesse prospered in the Soules of Gods People, they prospered in their outward estate: And when sinne (on the other side) had made havocke in their Soules, then the *Madianites*, and the *Philistims*, and other

Enemies, made havocke in their Countrey: When they and their Kings thrived in piety, and did grow in the knowledge of God, and zeale of his glory, then it went well with them for outward plenty and abundance: But when Idolatry and Impiety began once to thrive in their hearts, and in their Land, they never had long, nor setled prosperity, but their enemies Hands and Swords prevailed against them for the taking away of their lives, and the ruinating of their estates.

Vse 1. Here is matter of terrour for all wicked Worldlings, that thinke to advantage and advance themselves by sinfull and

Prov. 10.2. naughty courses: that is an ill way to rise: For, *the riches of Iniquity shall not prosper.* Though they build their houses never so high, and advance their nests unto the Starres, yet the Lords hand shall pull them thence, and cast them downe into the very dust. They thinke their Houses, their Names, and their Substance shall remaine for ever, and that they shall make themselves and theirs, by joyning House to House, and Land to Land; by oppressing the poore and needy, and by defrauding the fatherlesse and the widow, and such as cannot right themselves. But alas, they little consider in the meane while, that God is the Iudge of the World, and that he will reward every man according to his workes. They imagine their Estate shall be according to their Wealth: And so it might be indeed, if God were not the Governour of the World: But sith he is so, it shall go with every one according to that he is, and not according to that he hath. And therefore as God would have it proclaimed to the Godly, *Say*

Isay 3.10. *ye, Surely it shall go well with the just, for they shall eate the fruit of their works.* So he would have this denounced against the Vngodly, *Woe be to the wicked: it shall be evill with him: for the reward of his hands shall be given him.* They shall reape that which they have sowed. It were an absurd thing for one that hath sowne nothing but Cockle and Fitches, to expect a good crop of Wheat, or Barley, or such like Corne: And as contrary to all reason is it for them that sow iniquitie, to thinke they shall reape any thing but affliction. They may delude themselves with vaine hopes and bragges as much

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as they will: But do we thinke such proud, and malicious, and cruell men, shall obtaine any happinesse, and prosperity from the Lord? Nay surely, he hateth both them and their practises, and therefore they and their wicked Seed shall be rooted out: As we may see it verified in many of the Kings of *Israel*, as in *Jeroboam*, *Ahab*, *Baasha*, &c. and most notably in that place of *Jeremy* concerning *Jehojakim* the sonne of *Josiah*: *Woe unto him* (saith the Lord) *that buildeth his House by unrighteousnesse, and his Chambers wi hout equity: He useth his neighbour without wages, and giveth him not for his worke, &c. Shalt thou raigne because thou closest thy selfe in Cedar? Did not thy Father, eate, and drinke, and prosper, when he executed judgement, and justice?* &c. Where is declared, in the example of *Josiah*, the godly Father on the one side, that the true knowledge of God, and the practise of godlinesse, and of righteousnesse, bringeth all true honour and prosperitie: And on the other side, in the example of *Jehoiakim*, the wicked Sonne, is shewed, that impietie joyned with oppression and cruelty, with fraud, and deceit, and injurious dealing, doth bring the curse of God in life and death: That it maketh a man live a base and dishonourable life, and dye a shamefull and ignominious death: That while he is in the World, he shall live undesired: And when he goeth out of the World he shall dye unlamented. Ier. 22. 13, &c.

This is also for our instruction; If we would have the good things of the Land, and eate of the same, that is, have the comfortable use and enjoyment thereof, then let us yeeld our free consent to be dutifull and obedient to the Lord. Otherwise a man may have the things of this life, and yet not have his part in them: He may have much meat and drinke, apparell, and riches, and honour, and yet have no sound comfort in any of them all. A poore man that feareth God, though he feed on coarse bread, on greene hearbes, or on pulse, as *Daniel* and his Companions did, yet may receive his food more chearfully, and looke a great deale more freshly, than wicked unregenerate men do, or can do, when they have all abundance and variety. *Vse 2.*

Therefore let this encourage men, if they would have good things either in right, or in possession, to labour to get Religion into their hearts: and to be as much afraid of sinne, as of miserie: and as desirous of grace, as they are of prosperitie. Which if we could do, we should finde Gods eyes open to consider of us, and his hand to relieve us continually in all our wants and necessities.

And as we should be thus carefull for our selves, so we should be also for our children. There is no good Parent but would wish his children might be provided for, and live in the World in good sort: Now here is the way to purchase them a good estate in the Earth: Vse the meanes to bring them unto the feare of God, and to have faith in God: For when the Lions that are full of might, and rage, and crueltie, do *lacke and suffer hunger; Then they which seeke the Lord,* Psal. 34.10. *shall want nothing that is good.* God will have a care that his Sheepe shall have convenient pasture, and be in good liking, though the Lions be pined and hunger-starved; and when strong and mighty men are in misery and debt, in want and necessity, ever shifting and toyling, and yet getting nothing: Then Gods poore and weake Servants shall have that which Heb. 13.15. will satisfie and content them: For God hath said, that *he will never leave them nor forsake them.* Therefore are they the most provident and wise Parents, that bring up their children in the instruction and information of the Lord: For such *shall possesse* Psal 37.11. *the earth; and the generation of the righteous shall be blessed.* Children are not alwayes the better for the goods of their Parents, but they are alwayes the better for their goodnesse: For Psal. 112.1. when it is said in that 112. *Psalme* that *they are blessed*, it is more than if it had beene said, they shall enjoy honour, credit, wealth, and whatsoever outward blessings else can be named: For that implyeth thus much, that they shall have the good gifts of God so farre as they are needfull for them, and that they shall have the right use of them.

Objection. The wicked flourish. But this may seeme quite contrary: For commonly wicked and profane persons live in all manner of plenty, when the godly sustaine penury and scarcity: And therefore in

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appearance, godlineſſe is not the beſt courſe to procure a happy and proſperous eſtate.

For the removing of this doubt, we muſt conſider, that howſoever the wicked of the world ſeeme to thrive beſt, and to enjoy great matters, in compariſon of that which good Chriſtians have; yet in truth their caſe is nothing ſo good as is the caſe of Gods Servants, but in the midſt of all the things that they poſſeſſe, they are very miſerable: for, *Anſw.*

1. Firſt, they have right to nothing, but are meere Theeves and uſurpers, and ſhall anſwer for laying hold of thoſe things that are in truth none of their owne. A Thiefe may breake into the Kings Treaſurie, yet it is none of his, but he ſhall quickly be thruſt out thence: And ſo may a Moth creepe into a velvet gowne, yet hath it no right there, but may be bruſht out at the owners pleaſure: And the ſame is the caſe of all unregenerate perſons; they are intruders into other mens poſſeſſions, and the great Landlord of the World may thruſt them forth when it ſeemeth beſt unto himſelfe, and call them to a reckoning for medling with thoſe things that they could lay no lawfull claime unto, by any one Clauſe or Title that is contained in Gods Law. They have right to nothing. Iob 27. 18.

2 Secondly, as they have no right to have any thing; ſo neither have they any comfortable uſe thereof. *There is no peace to the wicked, ſaith my God.* But *they are like the raging waves of the Sea, that cannot reſt*, but are ſtill toſſed to and fro, from one ſide to another; and caſt up filthy mire and durt. And when they are moſt lowd in their laughter, and ſeeme to be moſt pleaſant and merrie, even then their mirth is full of hollowneſſe and diſcontentednesſe: For let them but have ſome apprehenſion of death, or of any ſudden and extraordinary judgement likely to befall them: nay, let them be but a little croſſed, and diſgraced by any of their Companions, they will be ſuddenly diſtempered, and much daunted, and many times fall a trembling, everie joynt of them, as *Belſhazzar* King of *Babel* did at the ſight of the Hand-writing on the wall. And if no ſuch thing do betide them, yet they are ſtill purſued by ſuch Enemies, as will ſuffer them They have the right uſe of nothing. Iſa. 57. 20. Dan. 5. 6.

them to have no great quietneſſe, nor comfort in the things of this preſent life which they do poſſeſſe. If wee ſhould ſee a Bucke hunted through a greene paſture, where there is much freſh graſſe, and many ſweet and pleaſant flowers, and ſprings of water: we would not thinke his caſe very happy, nor that he had any great inheritance there, when wee perceived the Hounds following cloſe at his heeles: Yet ſuch is the ſtate of all ſinners, that have a large and pleaſant walke in this world, they are ſtill hunted with many noyſome luſts, of covetouſnes, and pride, and filthineſſe, and the like: and Satan & the world have them ever in chaſe, and ſhall purſue them ſtill, till they have driven them into Hell it ſelfe, if they alter not their prophane and wretched courſe of life.

Gods curſe is upon all.

3 Further, they have the wrath of God lying on their Bodies and Soules, which poyſoneth and invenometh all that belongeth unto them. His terrible and unavoydable curſe ſhall ever cloſe with ſinners: So that though they eate and drinke, and wallow in their pleaſures, yet they can finde no ſound delight; nor turne contentment therein: Becauſe being poſſeſſed with hardneſſe of heart, and blindneſſe of minde, and being given up to a reprobate ſenſe, all things that they have are imbittered by their owne ſinne, and Gods heavy curſe cleaving unto them.

Put caſe all a mans bones were broken, and one ſhould put on him a Velvet coat, beſet with pearles and diamonds, in the moſt rich and coſtly manner that might bee: And he ſhould begin to think, and ſay, Now I truſt I ſhall be at eaſe, and ſhall have no more cauſe of complaint: Every wiſe man would ſee his folly, and teſtifie againſt him, that his rich attire cannot take away, nor abate his paines: Even ſo fareth it with the ungodly: Sinne hath ſet them out of joynt; nay, it hath ſo wrought on all the powers, and parts of Soule and Body, that it hath, as it were, cruſht all their bones in pieces: and what ſound peace, reſt, or comfort can they finde, from all theſe outward things of the world that are caſt upon them, till there be ſome cure wrought on their Soules.

But it is quite contrary with Gods children: though they be

be preſſed, and pinched with many diſtreſſes and wants, and driven to many extremities and ſtraits, yet they may be fuller of joy in the midſt of their afflictions, than the wicked are in the midſt of their jollity. *Paul* and *Silas* were fuller of gladneſſe, and of true contentednesſe in the Dungeon, when their feet were faſt in the Stocks, than *Herod* was on his Throne, having all his Flatterrers and Sycophants about him, to extoll and magnifie him. The very teares of the people of God, are ſweeter and more comfortable, than the greateſt joy of carnall and wretched ſinners: For the Lord is with his in mercy and goodneſſe; whereas his face is bent againſt the wicked and impenitent: And hence it is, *That a little that the righteous hath, is better than great riches of the ungodly.* Better is a dinner of greene hearbes ſeaſoned with the bleſſings of God, than many dainty diſhes, poyſoned with Gods wrath and malediction. Act. 16. *Note.* Pſal. 37.

And albeit, the Saints of God be ſometimes deprived of theſe tranſitory things; yet they ſhall never be deprived of Gods favour: and that want of outward things ſhall be ſupplyed with inward graces. They have a ſure promiſe, that they ſhall have ſufficient: and God never giveth leſſe than he promiſeth, but many times he giveth more than we expect. And if that which is wanting in droſſe be paid home in good gold we need not to complaine, as if we were loſers by ſuch an exchange. Therefore let us ſhut up all with that ſaying of *Solomon: Walke thou in the way of good men, and keep the waies of the righteous: For the juſt ſhall dwell in the Land, and the upright men ſhall remaine in it. But the wicked ſhall bee cut off from the Earth, and the tranſgreſſours ſhall be rooted out of it.* Pſal. 84. 11. Pro. 2. 20. &c.

But if ye refuſe, and be rebellious, ye ſhall be devoured by the Sword. This maketh for the preventing of a third objection. For ſome might ſay, it were good indeed in theſe regards, if we could repent for our ſinnes, and waſh our ſelves from our filthineſſe: but if we do not, we hope we ſhall do well enough while we live, and be ſaved when we dye: for God is not ſo ſevere as men would make him, but he is gracious and merciſull: and therefore we meane to take our courſe, and ſtill to proceed in the ſame, and yet I truſt to ſpeed as wel as the beſt *Objection.*

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of them. Nay (saith the Prophet) do not so: for *if ye refuse to obey, and be rebellious, ye shall be devoured by the sword.* As if he had said, God indeed is ready to forgive, & to cleanse all sorts of sinners, that see how and wherein they have offended, and are troubled for their offences, resolving to leave and forsake them, and to practise the contrary duties: but they that refuse to obey, and continue in their obstinacy, the Lord will never forgive them, nor purge them from their iniquities: but their sinnes shall cleave as fast unto their Soules, as the Dye doth unto crimson, or scarlet, that can never by any art, or strength of man be reduced to their former whitenesse againe.

Answ.

And therefore the Prophet telleth them, *if ye refuse to obey, ye shall be devoured by the Sword:* It is sure some fearefull and strange plague or other shall fall upon you, and utterly consume you. As God hath mercy in abundance for penitent sinners: so hath he judgements in as great plenty for obstinate Rebels, that refuse to submit themselves unto him.

Now the things before spoken of (both blessings and favours promised to the penitent, and plagues and punishments denounced against the obstinate) he confirmeth by one main argument; *The mouth of the Lord hath spoken it.* As if he should have said, Let men never discourse, nor object on the one side, or on the other: For God hath said it, and he will do it. He is true, and cannot lye; he is wise, and cannot change: he is just, and cannot be corrupted: he is Almighty, and cannot be resisted: and therefore, whatsoever his mouth hath spoken, that his hand will bring to passe.

Doct. 11.

Vse 1.

Ioh 6. 56.

Hath God then said, *Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day?* Then is it impossible that such should ever taste of Gods wrath, or sustaine the punishment of eternall death.

Objection.

Oh, but Christ is in heaven, and we are on earth, and how can we then eat his Body, and drinke his Blood?

Answ.

Faith hath a long and a high reach, and the Spirit of Christ hath as great a reach, to convey the same unto us: and our communion with him is not carnall, but spirituall.

Objection.

Oh, but having so many corruptions and rebellions; as I have, how is it possible that I should be cleansed?

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The mouth of the Lord hath ſpoke it: and therefore never cavill againſt it, nor make queſtion of it any more. Indeed unbeliefe cannot ſee how this ſhould be effected: and therefore ignorant unbelieving Papiſts have invented a carnall manner of eating and drinking the Body and Bloud of Chriſt: And have found out a Purgatory to ſcowre off that ruſt of ſin that hath ſo eaten into mens Soules: But all ſuch devices, for the waſhing away of ſinne, are but as muddy water, that will not make us one whit cleaner, but rather foule us a great deale more. Gods meanes onely are effectuall to make us cleane and pure in his eyes, and able to ſtand with boldneſſe before him, with all comfort and perfect joy. *Answer.*

On the contrary, this is for the terror of thoſe that have their conſciences ſo ſeared, through long cuſtome in ſinning, that notwithſtanding all the threatnings denounced againſt preſumptuous ſinners, they do continue ſtill in their idleneſſe, their prophanes, and all kind of wickednes: Let them goe on, and let them walke in the waies of their owne hearts, and follow their owne counſels, and their carnall and wretched deſires: but withall let them know, that for all theſe things God will bring them to judgement. And if ignorance will not wholly excuſe men, but that they ſhall bee puniſhed for their offences: Then how many and how grievous ſhall their ſtripes be, that know their Maſters will and do it not? Surely if Chriſt ſhall come in *flaming fire to render vengeance to thoſe that do not know him*: much more will he come in wrath and indignation againſt thoſe that do know, & yet will not obey the Goſpell. But as for thoſe that ſee their infirmities, and daily lament, and grieve for them, and ſtrive againſt them: Let ſuch be of good comfort; for their painfull labor is known unto the Lord; and their earneſt deſire of faith, and love, and repentance, is a grace well pleaſing to his Majeſty: And they ſhall not onely finde mercy for the pardon of their ſinnes, and grace for the ſanctifying of their ſoules; but outward bleſſings for the upholding of their eſtate; *For the mouth of the Lord hath ſpoken it.* *Vſe 2.* Eccleſ. 11. 9. 2 Theſ. 1. 8. Revel 2. 2.

FINIS.

THE FOVRTH SERMON.

2 CHRON. 30. 18, 19, 20.

Verse 18. *The good Lord be mercifull toward him,*

19 *That prepareth his whole heart to seeke the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.*

20 *And the Lord heard Hezekiah, and healed the People.*

IN the former part of this Chapter, is declared, how king *Hezekiah*, in a zeale of Gods glory, and love unto his people, made a proclamation thorowout all *Israel*, from *Beersheba* even unto *Dan*, that they should come to keep the Passeover to the Lord God of *Israel*, at *Ierusalem*: For they had not done it for a great time, in that manner as God required, because of that Idolatry which had overspread the Land of *Israel*. For this purpose *Hezekiah* and his Princes sent Posts with Letters thorowout all *Israel* and *Iudah*, even to the ten Tribes also, that were full of sin and misery, to admonish them to turne againe unto the Lord their God, that he might returne unto them: and not to be stiffenecked, but to humble themselves to serve the Lord, that his wrath might be turned away from them. But when the Messengers came, a great sort of the *Israelites* laught them to scorne, and mocked them: they were so inured unto sin, and infected with Idolatry, that they set light by, nay, utterly contemned, all the wholsome and holy exhortations of that worthy King and his Nobles.

Yet some of them whose hearts God touched, even divers

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out of the Tribes of *Asher*, and *Manasseh*, and *Zebulun*, came to *Ierusalem*: and the hand of God was in *Iudah*, so that hee gave them one heart to doe the commandement of the King, and of the Rules: insomuch that there assembled unto *Ierusalem* much people, to keepe the Feast of Vnleavened Bread.

But by reason of the short warning that they had, a multitude of the people of *Ephraim*, and *Manasseh*, *Issachar*, and *Zabulun* had not cleansed themselves according to the Law in that behalfe provided, *Exod.* 12. *Numb.* 9. And therefore were in danger to be cut off, *Levit.* 7. 20.

In this regard they were in great distresse, and in a sore strait, yet they thought it better to receive the Sacrament, though they failed in some circumstances of their preparation, than to omit it until the next yeere, having wanted it so long before, whereupon they adventured to eat the Passeover: which being ended, *Hezekiah*, in feare of Gods displeasure, and in commiseration of the people that stood in danger of Gods plagues and punishments, falleth to prayer for them, and is instant with the Lord in that behalfe: Hee saw their great desire to be made partakers of it; the paines that they had taken to come unto *Ierusalem* for that very purpose; and perceived a strange hand of God inclining their hearts so farre, and thereby was he incouraged to become an earnest suiter to God for them: And thus he prayed unto God for them: *The good Lord be merciful towards him that prepareth his whole heart to seeke the Lord God of his Fathers.* The word that is translated [*be mercifull*] signifieth thus much in effect, as if hee had said, The good Lord pardon and supply that which is wanting in him that prepareth his whole heart. And now they wanted not so much willingnesse, as time to prepare themselves; and therefore he prayeth the Lord to be favourable unto them. And that hee might have more assurance that his prayer should be effectuall, he buildeth it upon strong and sound reasons taken,

1 First, from the Nature of God, implyed in the word [*good:*] which goodnesse of his, is never seene so much as in shewing of mercy to them that are in distresse. As if he should *Verse 18.*

have

have said, Lord, thou art good in thy selfe, and good unto thy People, and here are such as stand in great need of thy goodnesse, and therfore be mercifull and gracious unto them.

2 Secondly, from the Name of God [*Iehovah*] implying his constancy and unchangeablenesse in himselfe, and in his love, and the fruits thereof toward his Servants. *Hezekiah* knew that he had bin mercifull unto as great sinners as they were, in former times, and that hee was the same God still, and therefore he intreateth him now to manifest so much, in passing by the frailties of these communicants.

3 *Verse 19.* 3 A third reason is taken from the Covenant, that hee is [*the God of their Fathers*] by reason whereof hee was bound unto them, and their Children; so that he could not deny them any thing that they should aske in Faith. These arguments are drawne from God.

Verse 19. Another argument there is taken from them, that *they sought the Lord, &c.* Which seeking of theirs, is set out by the manner of it, that they *prepared their whole heart* to seeke him: Not as if their hearts were so free from sinne, or so full of grace as they should have beene; but that they were true and plaine, and sincere: Not such as had no sinne (for it is said; *they were not cleansed according to the purification of the Sanctuary*) but that did love no sinne: Not such hearts as wanted no grace, or preparation for Gods ordinance: But such as were humbled for the want of grace, and of that preparation that they should have made.

Verse 20. This was his prayer, with the reasons of it: The effect followeth. *And the Lord heard Hezekiah*; that is, so heard him, as that he accepted and performed his request: For it is said, *he healed the people*; that is, gave them that which God doth offer unto his people in the Sacrament: They received the Seale of the Covenant, and he made good the Covenant unto them, as shall be shewed afterwards more plainely and particularly, in the severall branches thereof.

The summe then of these words is: The godly care of *Hezekiah* for those that came in part unprepared unto the Passeover. And here we may consider:

1 What

1 What hee did, he prayed for them: where wee may note,
- 1 The substance of his prayer, to wit, that God of his rich mercy would supply all their wants.
- 2 The persons for whom he prayeth: who are described,
  - 1 By their sincerity, that they were such as feared God, and sought him with their whole heart.
  - 2 By their infirmitie, that they wanted the legall cleansing.
- 2 The effect that followed upon his prayer, which was twofold:
  - God
    - 1 Heard his prayer.
    - 2 Healed the people.

Ver. 19. [*The good Lord be mercifull*] In that *Hezekiah* being appointed by God to be governour, taketh this course of seeking to the Lord for his people, we may from his example learne this Doctrine: That it is the duty of all Governours and Superiours, not onely to teach them that belong unto their charge, and depend any way upon them; but likewise to pray for them.

Doct. 1. Prayer to be joyned with instruction.

Good Rulers must not onely informe those that are under them, what they must doe, and stir them to good duties, by wholesome instructions: but they must also become suiters to the Lord for them, that he would frame their hearts to doe as they are taught; and to pardon them where they come short.

It was well done of *Hezekiah*, to send abroad Messengers to call the *Israelites* to the worship of God: but this hee knew was not enough, and therefore he beseecheth the good Lord to shew himselfe favourable unto them. Thus also dealt *David* (another King, placed over Gods inheritance.) *Be favourable unto Zion, for thy good pleasure*, (saith hee) *build the wals of Ierusalem*. And so did *Moses*, that worthy Governor of the Lords peolpe: not contenting himselfe to bee often teaching and instructing them whom he had the charge of: but ever and anon praying for them, as occasion was offered, that God would relieve them when they were in wants: that he would defend them, when they were set upon by enemies: that he would pardon them, when they had kindled his wrath against them, &c. The like is noted of *Job*, how carefull hee

Psal. 15. 18.

was for his children, even when they were in a sort, from under his shadow, and had houses of their owne to dwell in; for
Iob 1.4.5. it is said, that his sonnes went and *banquetted in their houses every one his day, &c. and when the dayes of their banquetting were gone about, Iob sent, and sanctified them, and rose up early in the morning, & offered burnt offerings according to the number of them all: For* Iob *thought, it may be that my sons have sinned, and blasphemed God in their hearts, thus did* Iob *every day.* Here we must understand, when it is said that *he offered* Sacrifices for them, that he prayed for them also, (for those two, sacrificing, and praying, ever went together) that God would pardon them all their sins which they had committed, while they were at their feasting merry together; at which times,
Note. many faults escape yong people, which they take little notice of: but *Iob* considered throughly of them, & was ever mindful and carefull to use the meanes of God for the remitting and purging away of the same; that his childrens soules might not be infected, nor Gods anger prouoked thereby. A rare example, worthy the imitation of all godly Parents, yet imitated but of a very few: for how small is the number of them that are thus jealous, and fearefull of themselves? and if they faile of this godly care for their owne soules, how can they be jealous, with a godly jealousie, of the soules of those whom God hath committed unto their charge? Now the reasons why we must be as ready to speake to God in prayer, as to them in precepts, are these:

Reasons. 1 First, because God hath commanded to *pray one for another.*
1 Now if those that are not tied unto us by any neere bonds, are
Iam. 5.16. to bee recommended unto God in our prayers; much more
Gods command. those whom God hath more especially united unto us, either by nature, or by duty and service, on their part to be performed unto us, Yea, Christ Iesus straitly commandeth us
Matth. 5.44. *to pray for our enemies.* Now if that be a bounden duty; how much more is it to pray for our friends, especially, if withall they bee Gods friends? seeing they by our prayers may bee much helped, and without them much indangered.

The Prophet *Samuel* understood that this was a duty, when he accounted the neglect hereof to be a sinne against God, as

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in that booke it appeareth that he did; for when the people were frighted and humbled, both by the words of *Samuel*, & by the miraculous worke of God, in sending extraordinary thunder and raine in the time of wheat harveſt: and therupon came unto *Samuel*, saying, *Pray for thy ſervants unto the Lord thy God, that we dye not:* his anſwer was, *God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you.* 1 Sam. 12. 19. *Verſe* 29.

A ſecond reaſon is, becauſe except they joyne petitions unto God, with inſtructions nnto them, they can looke for no great bleſſing upon the good leſſons they give unto them. All planting and watering is in vaine, except God gyve the increaſe: and if we would have any increaſe, it is good reaſon we ſhould ſeeke it at his hand by prayer. Therefore both of them muſt be joyned together: we muſt doe the beſt we can, and then ſay, as *Noah* did, *Lord, perſwade* Iapheth *to dwell in the Tents of* Sem. Except the Lord did perſwade the heart, as well as *Noah* did the eare, he knew all that he could doe, was but loſt labour. 2 No bleſſing to be expected without prayer. 1 Cor. 3. 6. 7. Geu. 9. 27.

Thirdly, unleſſe they pray for a bleſſing, they can never be ſo thankfull for any good that is wrought upon ſuch as are under them. They have had no hand in pulling downe Gods mercies upon them, and therfore they haue no heart to give him praiſe for the ſame, but when any Governour or Superiour hath had a ſtrong hand in drawing downe the mercies of God upon any that depend upon him, and ſeeth the good effect of his prayers; and of his teares, this cannot but make him glorifie and magnifie the Lords goodneſſe, for hearing and granting their requeſts, in remooving evill things, or beſtowing good things upon ſuch as are under their juriſdiction. 3 No thankfulneſſe, unleſſe that have gone before.

This ſerveth for the reproofe of thoſe that thinke they have done as much as they neede, and ſufficiently diſcharged their conſciences, if they have called their children, & ſervants, and whole Family to the Word & Sacrament, and to be examined before they receive the ſame; though in the meane while they never call on the Name of the Lord to bleſſe them, and the meanes; and to be good and gracious unto them where they failed in preparing themſelves. When *Iacob* was to ſend his ſonnes into *Ægypt* to buy food of *Ioſeph*, he prayed inſtantly *Vſe.* For Superiors.

that God would vouchsafe to be with them, to give them pro-
Gen. 43. 14. sperous and good successe in the businesse they went about; *God Almightie give you mercy* (saith he) *in the sight of the man.* Now if he thought it his duty to pray for them, when they were to come before *Ioseph*, which was but Vnder-governour in *Ægypt*: how much more should we count it our duty to pray for such as belong unto our charge, when they are to come before the whole Trinity; even before that God that is the Soveraigne Lord and King of heaven and earth, full of glory, and full of majesty: how much more (I say) should we desire, that they might finde favour in his eyes? especially considering that *Iacobs* sons went but for the food of their bodies, which they might either haue or want, without any extraordinary hurt unto themselues: whereas those that are to bee partakers of Gods ordinances, are to be suters unto him for the food of their soules, and so bee everlastingly saved, if they can obtaine it; or else take their bane, and be lyable to Gods heavy displeasure, and in danger of judgement inward and outward, in body and soule; not onely in their life time, but for ever after, if they repent not for their disorderly, and contemptuous approaching unto him in his holy seruices? so that there is much more reason, we see, that Governours should be earnest with the Lord for the saving of the soules of those that are under their roofe, than there was for *Iacob*, to bee earnest for the successe of his sons: and therefore let all those bee humbled and reformed, that have been slack and negligent in the performance of this duty.

Vse 2. For inferiours. Secondly, let inferiours here be admonished, that, as governours are to sue unto the Lord in their behalfe (the husband for the wife, parents for their children, masters, and mistresses for their servants and people:) so they on the other side, are to be gentle, and humble, and tractable, that their superiours may have good incouragement, and good successe in the supplications that they make for them. Wee doe not reade, that *Hezekiah* at any other time, dealt so earnestly with God in the cause of the people, as at this time he did. And what moved him to bee so importunate now? even this, that hee saw they had hearkened unto his perswasion, & taken great pains

to

to come to *Jerusalem* from all quarters of the Land: and being there, he perceived that they had some sorrow and remorse for their former impiety, and some desire to become better for the time to come. Now when he discerned that they came on so fast, and that they were halfe healed already, he bendeth all the force and strength of his prayers for the obtaining of mercy and favour for them, and so found that good effect that he desired and expected. And that was it that made *David* so plentifully & feelingly to poure out his heart before the Lord in prayer, and in thanksgiving: for when the Princes and the people had offered very largely, and very willingly, *David rejoyced with great joy, and blessed and praised the Lord before all the congregation, saying, Blessed be thou, O Lord God of Israel our Father for ever and ever, &c. Who am I, and who are my people, that we should offer willingly? &c. O Lord God, keep this for ever in the purposes and thoughts of the heart of thy people, and prepare their hearts unto thee.* Thus may we observe how the good affections and desires of the people do stirre up and strengthen the hearts of their Rulers to pray for them: whereas on the contrary, nothing doth so kill the heart, and discourage the spirits of Gods servants from prayer, as when they see those that are under them, to be wilfull, and heady, froward, and rebellious, and utterly void of any good disposition unto piety, and religious exercises: They can give no good testimonie of them, but have need to cry unto God, that he would humble them, and convert them: they cannot pray as *Hezekiah* here doth, *The good Lord be mercifull unto him, that prepareth his whole heart to seeke the Lord*, &c. but the *good Lord* give them hearts to prepare themselves, and take away the stony, and unbeleeving, and carnal hearts out of their bodies. And indeed many times it is a just judgement of God upon such wretched persons, that his children should have no heart to pray for them, because (as it is said of *Eli's* sonnes) God hath a purpose to destroy them, or at least greivously to afflict thē. And therefore little do these stubborne and obstinate children and servants know, what injury they do unto themselves, by entring into, and continuing in their sinfull courses: for they thereby not onely provoke Gods heavy displeasure against

1 Chron. 19. 9. 10. 14. 18.

Note.

them, which is a burden importable; but also hinder, & it may be utterly cut off the prayers of those that would otherwise cry unto God night and day, for the obtaining of his favour, and the procuring of the light of his countenance to shine upon them, if they might see any signe of grace and goodnesse in them. So much for the first point.

Now further mark who they be that he praieth for: not profane or careles persons, but for those that *prepared their whole heart to seek the Lord*, &c. that is, which laboured with a true and sincere heart to be partakers of the mercy and goodnes of God, which he made offer of in his holy ordinances. In that *Hezekiah* neither doth, nor dares pray for a blessing upon any, but upon such as were true-hearted; The Doctrine is: that,

Doct. 2. Sincerity requisite in all Communions.

Whosoever would have any mercy from God in the Sacrament, must come with a sincere and upright heart thereunto. That howsoever he cannot put away all sinne (for *who can say his heart is cleane*) yet he may, and must put away the liking of all sinne, and the purpose of sinning.

So farre as any man hath a love unto iniquity, and an intent of committing iniquity, he is tainted with hypocrisie, & doth pollute and defile every good thing that he medleth withall, and so can have no benefit, but much hurt therefrom.

If then we would have God to meet us in mercy, we must meet him in sincerity: & if we would have him to come unto us in goodnes, we must draw neere unto him in uprightnesse.

Heb. 10. 22. Agreeable to this point is that exhortation to the *Heb. Let us draw neare with a true heart, in assurance of faith, sprinkled in our hearts from an evill conscience, & washed in our bodies with pure water.* As if he should have said; except you come fitted and prepared with a heart void of guile and deceit, ye offend God by your comming. For God will be so farre from giving countenance, or comfort unto such, that he will assuredly plague them for all their fraud & falshood that they have used with him. This we may plainly see in that which befell the ill grounds; there are three sorts of them mentioned (all professors) that came to the Word of life, and yet had no benefit by it: and therefore by a necessary consequent, they could reap as

Note. little fruit by the Sacrament. For the Word must give life and strength,

strength, before the Sacrament can nourish and increase the same. What was the reason why they profited not? because they came not with a *good and honest heart*, as the fourth sort of hearers did, who received instruction and comfort, and the power of godlinesse, by the conscionable hearing of the word. But what is that good and honest heart which they are commended for? it is a heart that doth fully purpose to do well, though it faile much in that which it performeth: that resolveth before-hand to avoid the evill that shall be reproved, and to do the good duties that shall be commanded, & to beleeve and rest upon the promises that shall be pronounced, as far as God shall give ability, &c. Now whersoever there is such a ready inclination unto goodnes, there will be a bringing forth of fruit; though not in all alike, yet every one will do somewhat: and God will acknowledge them for good ground, and honest-hearted Christians, that yeeld him but a thirty fold, as well as those that yeeld him sixty fold, or an hundred fold: for a lesse measure of fruitfulnesse, is an argument of truth, as well as a greater measure, and therefore shall be respected and rewarded: but as for those that have naughty & deceitful hearts, they shal go away as bad, or worse than they came: and whatsoever faire colours they set upon their profession for a time, yet sooner or later their hollownesse shall appeare to their shame and punishment. Luk. 8. 15.

Now the Reasons that make for the confirmation of this Doctrine, That if we would finde acceptance with God, we must bring sincerity with us: are these,

First, without this, we can have neither remission, nor sanctification: and therefore are so farre from having interest in Gods mercies through Christ his merits, that we are liable to his wrath, and lie open to the strokes of his revenging hands. None are pardoned, and blessed, but those in *whose spirit there is no guile*. *Reason* 1. Without uprightnesse there is no remoyall of sin. Psal. 32. 1, 2, 3.

Secondly, except there be uprightnesse, we can have no hope of good successe in any service of God that we take in hand, there being no promise made unto us: for as God *heareth not sinners in prayer*, so he doth not helpe sinners by the Word or Sacrament. 2 Ioh. 9. 31. Psal 66. 18.

Vse 1. Against unprepared receivers.

This is for the terrour of those that when they come to the Lords Table, never examine themselves, nor look into the state of their soules: at most they come but with a *Pharisaicall* washing of the outside of the Cup, and of the Platter: As, if there have been, brawles betweene man and man, there shall be some idle & formal reconciliation: they will be freinds and forgive one another, before they receive the Communion; but if there be any difference betwixt God and them, they never looke to the inward parts: such can expect no blessing upon their coming, but may justly feare some grievous judgement, because their hearts are unsound & unfaithful before the Lord.

2. Secondly, sith none here have any prayer made for them, but such as bring with them to the Lords house a single and sincere heart: therefore if we would have benefit by any of the means of salvation, let us be sure, that though we be burdened with many corruptions, yet we seeke the Lord with an unfained desire of profiting by his ordinances. Now that we may not deceive our selves, but may satisfie our consciences in full assurance that our hearts are right toward God; let us take this direction following:

A triall of an upright heart.

1 Renouncing of sinne. Iam 5.8,9.

First, labour diligently to find out (as by searching we may) our speciall sinnes; grieve heartily for them: and put them away by true repentance. So saith *James, Purge your hearts ye hypocrites:* but what must be the purgation and receit which they must take? (*sorrow and weepe.*) That man aud woman that hath never done so, is not onely stained with hypocrisie, but is a sinfull hypocrite. All men by nature are full of deceit and guile, and till they sit as judges upon their owne soules, they cannot be cleansed from the same; but when they have once thorowly sifted themselves, and by godly sorrow laboured to purge their consciences, as neare as possibly they can, from all secret sins, then though they cannot say, I have no sin; yet they may boldly say, I allow no sinne: and therefore I am assured that I am no dissembler: and that Gods judgements should never light on me, because I have prevented the same by judging my selfe, and by abandoning those corruptions which might procure his wrath and displeasure against me.

Secondly, let us use the meanes whereby our hearts may be made

made pure and undefiled; namely, the Word, Sacrament and Prayer: for though we mourne never so much, that is but as it were plowing of our hearts: if there be not good seed also sowne thereupon, we cannot expect any crop of grace: all the sorrow and afflictions in the world, without that, can do us no good, but rather much hurt; therefore it is set downe in the Text, as a note of a true heart, in those Israelites that came to receive the Passeover, *That they did seeke the Lord God of their Fathers*, in that means which he had ordained for the helping and healing of them: wherein if we can imitate them, we shall speed as they did, all our breaches shall be made up, and all our deadly diseases shall be by degrees healed, and at length fully and perfectly cured. Thirdly, we must not onely have recourse unto Gods ordinances, but set downe our reckoning beforehand, that we shall assuredly finde the efficacy and powerfull operation thereof: and that God will not mock and delude us with vaine hopes; but look what promise he hath made in his Word, he will accordingly make good the same: and not one word shall fall to the ground, of all the good things that he hath covenanted to bestow upon us. And therefore (as we are exhorted in the former place to the *Hebrews*) *We must draw neere in assurance of faith*, & then according to our faith it shal be unto us. And the like we have in the *Revel. I counsell thee* (saith Christ to the luke-warme *Laodiceans*) *to buy of me gold tryed in the fire*, &c. teaching us hereby, that we must highly esteeme, and heartily desire the holy things of God, and be at cost to part with our corruptions, and make account that we shall not be disappointed when we come thus affected unto Christ Iesus. And thē he wil enrich us, that before were poore; and clothe us, that before were naked; and enlighten our eyes, that before were altogether shut up in blindnes & ignorance.

Vsing the meanes. Ier. 4. 4. *Note.*

3 Expectation of a blessing.

Rev. 3. 18.

Thirdly, here is matter of consolation for them that can approve the sincerity of their hearts by the fore-named trials. Who before they dare present themselves at the Lords Table, or presume to aske any comfort from Iesus Christ, do first afflict themselves: and before they intreat the Lord to bind them up, do first seeke to breake their owne hearts by inward remorse and contrition for all their offences; and yet content

Vse 3.

not

not themselves thus to breake up the fallow ground of their hearts, but come unto the Lord, as he commandeth them, to beseech him to sow his precious seed upon them; and do rest and relye on him for the doing of it. Let such be of good comfort; for undoubtedly the Lord will not send them empty away, their labour shall not be lost, nor their hope be disappointed: but they shall certainly have good successe, according to their expectation. 1. Because they have done what they could for their part. 2. *Hezekiahs* prayer standeth in as good force yet still, as it did at that time when it was made: and the same in effect is continually offered up unto God by many of his elect, for such as are so humbled and fitted for that worke: yea, and Christ Iesus also in his owne person hath sanctified and blessed that Sacrament, to all beleevers that shall worthily partake of it unto the end of the world: and therefore comming thus affected and prepared, they cannot misse of the promised blessing.

(*Though he be not cleansed according to the purification of the Sanctuary.*) In these words he preventeth that feare & doubt of good successe, that might arise in their hearts for want of preparation: for the Law was, that no uncleane person should have any thing to do with the Passeover: Now divers of them were in their uncleanesse, because they had not time to purge themselves according to the legall rites: therefore *Hezekiah* here seeketh to helpe the matter, and in effect he saith thus: I confesse O Lord, there are divers ceremoniall circumstances wanting in our preparation to the Sacrament: but so the case stood with us, that we knew not how possibly to help it, and therefore, Lord, be mercifull unto us in that regard. In that he prayeth thus for them, albeit they had so failed in want of due preparation, that they might justly have beene punished for the same, if they had had time to have done better, and had not this beene an extraordinary case: the Doctrine hence arising, is this: that,

Doct. 3. Failing in circumstances of Gods service hinders not the blessing.

So long as we labour to keepe the substance of Gods worship, though we faile in some circumstances thereof, he wil be mercifull unto us.

If we embrace the substance thereof willingly, and faile in the

the circumstances unwillingly, God will never lay it to our charge. Examples will prove this more fully unto us. *Ye have heard of the patience of Job* (saith the Apostle *James*) *and ye know what end God made with him.* Now if we reade over the book of *Job*, we shall find, that there was in him a great deale of passion and distemper, and that he held but very weakly in a great part of the conflict: as when he cursed the day of his birth, and conceived hardly of the Lord, and was ready to dispute and reason the matter with him: shewing much unwillingnesse to submit himselfe to those strokes which God had laid upon him: for which he was justly reproved both by *Elihu*, and also by the Lords own mouth: yet because he held out in the substance of godlinesse, in the midst of all his woes and miseries, and at the beginning thereof humbled himselfe, saying, *Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath given, and the Lord hath taken it: blessed be the Name of the Lord:* as also afterward he used many good and holy speeches concerning his own ill deserts, and the righteousnes of Gods proceeding, if he should deale in extremity of justice with him: and in the end acknowledged his fault, and desired to lay his hand upon his mouth: because (I say) these good things were found in him, God passeth by his infirmities, and taketh notice of his patience, with high cómendation thereof: Setting him forth as a patterne most worthy our imitatió, when we are pressed down with the weight of adversitie, as he was. For the Lord in his wisedome considered, that it was not through any stubbornnesse, or rebellious disposition, that he brake out in that manner: but through the violence of his affliction, and temptations, and through the ignorance and indiscreet carriage of his friends, who dealt very uncharitably, and unmercifully with him. In like manner is *Rahab* commended, as one that by reason of her faith and works, *perished not with them which obeyed not, when she had received the Spies peaceably.* Yet if we look into the Story, we shall easily discern a great deale of infirmity in that very work of love & mercy, by which she got the testimony of such a notable faith: for she bewraied much unbeliefe, in making a lie to preserve the Spies in safety. *There came men unto me* (saies she)

Iam. 5. 11. Iob 3.

Iob 1. 21.

Iam. 2. 25. Heb. 11. 31.

Ioh. 2. 4. 5.

but

but I wist not whence they were. And when they shut the gate in the darke, the men went out; whither they went, I wot not: follow after them quickly, for you shall overtake them: Every word she here spake, was false, and savoured of much weakenesse: and yet all this God takes no knowledge of, when he is to speake of her, and of her faith and love. Indeed she was but a new comer on, and had not beene instructed as yet what the danger of a lye was, &c. and therefore notwithstanding her failing in that particular, she is brought by the Apostle *Iames*, as an example of one that was justified (or made knowne to be a just and righteous woman) by her works: none other being reckoned up, but those which she did at that time.

Iam. 2. 25.

So the Angel (as is recorded in the Gospel) rebuked those good and faithfull women, for that *they sought the living among the dead:* yet withall he telleth them, *Be not afraid, ye seeke Jesus of Nazareth that hath beene crucified.* As if hee should say, Here is your errour, that you seeke Christ where you should not: he is risen againe, as he foretold you that he would; yet herein doth our uprightnesse appeare, that you hold out still in the love and profession of Christ, even now, when he is in such disgrace and dislike, almost with all men: & therefore be not dismayed, but herein take comfort. Thus we may perceive how favourable the LORD is towards his children; that offend not upon set purpose, and presumptuously: but through Satans instigation, or through humane frailty: in which regard the Prophet *Micah* bursteth forth into an admiration of his gracious dealing; *Who is a God like unto thee, that taketh away iniquity, and passeth by the transgressions of the remnant of his heritage?* &c. *he will returne and have mercy upon us:* and why? *because mercy pleaseth him,* Verse 18.

Luk. 24. 5. Mar. 16. 6.

Mich. 7. Verse 18. 19.

This maketh for the confutation of their errour,

Vse 1. See the reasons in the former Sermon. *Doct.* 9. *Vse* 1.

1. That thinke they have no calling to come to the Sacrament, because they see more and greater faults in themselves, than they can espie, or then indeed, there are in many other Christians: and it may be, more than heretofore they saw in themselves. They finde so much hypocrisie, so much pride, so much vaine-glory and selfe-love: such blindnesse of minde, drowsinesse of spirit, deadnesse of heart, such unwillingnesse

to

to heare, or read, or meditate, to pray, to receive the Sacramẽt, to sing Psalmes, and the like, that they are wonderfully disheartened, & begin to fear that God will in no sort accept of them, if they should come unto the Table of his Sonne. But they must take heed how they give way to such conceits: for the things above mentioned, doe not exclude them from having right unto Christ Iesus, and to his merits, and therefore should by no meanes keepe them from the Sacrament.

But we come far short of that, that should bee in us. What of that? If you have a sight of your defects, and a mourning heart for the same, and a constant indeavour to get the graces that you want, then may and ought you to come to the Sacrament as well as any other: yea, if any have cause to make haste unto it, you are one of them: for the more dangerous any ones sicknes is, the greater speed hee should make to the Physician; and the more grievous any mans wound is, the more neede hath hee to hasten to the Surgeon. Neither is their absenting of themselves from the Sacrament, any meanes to better their estate, but the next way to keep them in a bad case still: Nay, to make their condition farre worse than it is, and to hasten the plagues of God upon them. By the Law of *Moses* it was determined, that all those that were negligent to keep the Passeover, should incurre the sentence and censure of excommunication, if they were not in a journey, hindred by inundations of waters, detained by sickneſſe, or some extraordinary accident of that kinde. Now if they were so strictly bound to repaire unto that feast, when it was to be celebrated at *Ierusalē*, which was many miles distant from the greatest part of them that were inhabitants in that land: how much more are men now tyed to attend upon the celebration of the Lords Supper, seeing they need not undertake such a tedious journey, but may have it ministred unto them neere at hand, and that with lesse cost (& yet a larger blessing) than they could in the daies of the ceremoniall law? Surely if they do neglect so great salvation, well they may escape the punishment of men, but they shall feele the strokes of God, & shall be cut off from having communion with him, and with his servants: they *shall beare their sinne*, (as in that place the holy Ghost speaketh) which

Objection.
Answer.

Inconveniences that arise from forbearing the Sacrament.

Num. 9. 13.

which otherwise by receiving the Sacrament, they might have discharged their consciences of, and put it over unto Christs accounts.

2 2 Further, those that by reason of their infirmities will forgoe that ordinance, doe greatly dishonour God, and lay an hard imputation upon him; as who should say, that hee were such an extreame and rigorous Iudge, as will accept of none but of those that have attained to a great measure of perfection.

3 Besides, such kind of persons doe, as much as in them lyeth, proclaime themselves to be hypocrites: for if they be not such, they have a Calling to partake of the Sacrament; as appeareth in this Text, by the prayer of *Hezekiah*, who doth in assurance of faith, (as the effect manifestly proveth) make request for all such as prepared their *whole hearts*, (that is, did their best endevour with a true and sincere heart) *to seeke the Lord*.

4 Lastly, they give very ill examples unto others, and expose themselves to the censures of men, as contemners, or at least, neglecters of Gods Ordinance. And therfore in these regards, let al beware how they withdraw themselves, when the *Lord* inviteth them to such a banquet.

Vse 2. Secondly, this is for instruction and consolation both together, albeit we perceive many blemishes, & great imperfections in our selves, yet let us take the Lords offer, when he calleth us to his Table: & come with certain expectation of good
1 Pet. 1. 25. Ioh. 21. 15. successe, as well as those that have a greater measure of repentance, and of faith, and love, than wee can attaine unto. For Christ Iesus the great Shepheard and Bishop of our soules, taketh order, that not only his Sheepe, but his Lambes also may be fed. All the good grounds bring not forth a like quantity of
Math. 13. 23. fruit: yet all agree in this substantiall point, that they bring forth good and ripe fruit; though some doe not yeeld the third
Note. part so much as others doe, yet they are grounds blessed by God, and respected of God. He that gained five talents, had the commendation of a good and faithfull servant, and so had he likewise that gained but two talents: so that every one shal have the praise of weldoing, according to the gifts and graces that

that God hath imparted unto him. Indeed those that doe most and best, as they bring more glory to Gods Name; so shall they have a larger reward from him: yet withall, those that have fewer talents, and doe him lesse service, shal not be despised nor rejected, but according to their works be accepted, & recompenced: for one may be faithfull in a little, as well as in a great deale. Therefore let this be an incouragement unto us to draw neer unto God in his worship: if we cannot come as well as wee would, let us come as well as we can, and bring those talents which we have: if we cannot make a long prayer, let us make a short: if we cannot cry fervently unto the Lord, let us sigh that we cannot doe better: if we have but a little faith, let us pray with the man in the Gospell, *Lord, I beleeve, helpe my unbeliefe:* which if we can doe, the Lord will be mercifull unto us, though we be not fitted in every respect according to that which is required of us. Mark 9. 24.

But my wants are such as I am afraid I shall faile, not only in some circumstances, but in the substance it self: and shal not onely receive weakely, but altogether unworthily; how then may we certainely know that our hearts are sincere and upright before the Lord? *Objection.*

By these markes that follow; *Answer.*

Markes of sincerity.

1 A generall dislike of sinne, and liking of goodnesse.

First, if we dislike all sin in our selves and others, and desire that all Gods graces might be wrought in our selves, and others, Hypocrites will allow foule faults in themselves, and yet seeme to dislike them, and much exclaime against them in others: whereas first they should be humbled and grieued for them in their owne soules, and then proceed to speake against them in others.

Hypocrisie.

Againe, this hypocrisie is in our cursed nature, that, whereas we could wish that we might live without offence, & that our names might be preserved from reproach: yet wee shall finde a tickling delight in our selves, when we see the nakednesse of others discovered, and their faults ripped up to their disgrace: that so their blacke may the more commend our white. And againe, wee can be content to have many good gifts and graces, and would not be much grieved, if we could get all other that we want: yet we are ready to be offended,

that

that others should be indued with the like, especially that they should goe beyond us in doing good, & in receiving praise sutable thereunto. But this argueth great want of sincerities: and if we be not humbled for their corruptions, it sheweth palpable and grosse hypocrisie; for *love envyeth not*; but if we carry an inward hatred of this evill disposition that is in us; and labour to abhorre and seeke to hinder all manner of sins, as well in our selves, as in others; and in others, as well as in our selves: and on the other side, if we desire to love, and further good motions, and good actions, both in our brethren, and in our owne persons; neither mocking, nor deriding, nor discouraging the hearts of Gods poore servants from goodnesse, this is a cleere case that we faile not in the substance of godlinesse, but that our hearts are very upright therein.

1 Cor. 13.4. *Note.*

2 Growth in grace. Phil. 3, 14. 16.

Secondly, if we indeavour still to be better, & to do better every day than other: never standing upon that we have done, but pressing hard to the marke: this is an infallible note, that we are true-hearted. Hee that feeleth but a little faith, a little love, a little repentance, &c. and would with all his heart have them increased: and on the contrary, findeth much deadnesse, much impatience, much unfitnesse for death, and much unwillingnesse to heare of the comming of Christ, much distraction on the holy Sebbath, &c. but would most willingly have these corruptions diminished; these very desires, if they bring him to the conscionable use of the meanes, are evident signes of a faithfull and well-affected heart.

3 Forgiving.

A third rule of trial is, if from our hearts we can forgive, or at least desire and strive to forgive those that have done us wrong, either in word or deed, and are grieved at wrathfull and malicious, and revengefull thoughts and motions that do spring up in our hearts. *Forgive* (saith our Saviour) *and ye shall be forgiven*: and therefore being able to doe thus in some small measure, we may be assured that the Lord is appeased toward us, and that we are in his favour, & therefore our hearts without guile in his sight: for a mercifull heart is alwaies a sincere heart; whereas hypocrites are of a cruell, and implacable nature: so that when any injury is done unto them, either in truth or in their imagination, they will swell, and fret, and chafe, &

Matth. 6. 14.

Note.

vow,

vow and proteſt, (or at leaſt determine and reſolve in themſelues) that they will not put it up, but one way or other, at one time or other requite it to the full: ever an evill heart is a proud and froward heart, and can indure nothing leſſe than wrongs and indignities.

Therefore if God hath wrought ſuch a great worke in our ſoules, as that our hearts are inclined to forgive and forget abuſes that are offered unto us, and wee can pray for our enemies, and long for their converſion, and reconciliation; firſt unto God, and then unto us; it is a notable teſtimony that we are truely regenerated, and ſanctified.

There are none but they are apt to be angry with ſinne, either in themſelves, or others: but if we can ſpend our anger at home, upon the evils of our owne nature, and be more peaceable and quiet abroad; not ſtorming ſo much that others are ſo bad, as grieving that we our ſelves are no better; happy and bleſſed are we that have gotten ſuch a conqueſt of our owne hearts; wee may cheerefully and comfortably communicate at the Lords Table, expecting from Chriſt Ieſus a further increaſe of all holy and heavenly graces. And albeit, others have greater gifts, and fewer infirmities than wee; yet ſeeing wee joyne with them in the maine matters, we ſhall be joyned with them in the fruition of that bleſſing, which God uſeth to beſtow upon his people; though we be but buds, yet being in the true Vine, we ſhall receive ſap & juyce from the root as well as the faireſt, and goodlieſt, and fruitfulleſt branches that are in it. And thus much for *Hezekiahs* prayer, and the parts thereof. *Note.* Iohn 15.

Now the ſucceſſe followeth to be ſpoken of, *verſe* 20. *And the Lord heard Hezekiah, &c.* It being a prayer of faith that he made, for ſuch things as God hath promiſed, and for ſuch perſons as to whom the promiſe did belong, hee receiveth an anſwer to his requeſt: for ſo it is ſaid, *the Lord heard* Hezekiah: that is, accepted and granted his ſute: whence this Doctrine may be gathered: that,

The Lord doth accept, and will fulfill every faithfull praier that is made unto him, either for our ſelves, or others. *Doct.* 4. Prayers of faith granted.

For this favour that he ſhewed to *Hezekiah*, & to them for whom

whom hee prayed, is written for our instruction and consolation; to assure us, that using the like meanes, we shall finde the same good effect that they did. This is promised in the Epistle of *John*, where the words of this Text are exponnded, and the doctrine confirmed. *This* (saith hee) *is the assurance that we have in him, that if we aske any thing according to his will, he heareth us.* But what is to be heard? he telleth us in the next verse, *if we know that he heareth us, whatsoever wee aske, we know that we have the petitions that we have desired of him.* This Gods children may build upon, that if they aske of God lawfull things, for righteous persons, in that manner as the Word prescribeth, they shall have a comfortable answer, and speed according to their hearts desire.

1 Ioh. 5. 14. 15.

Reason. It is musicke to God to heare Christian prayers. Cant. 2. 14.

The reason hereof is, because GOD is delighted with the faithfull supplications of his deare children, as may bee collected from the words of Christ to his Spouse in the songs of *Salomon, Shew me thy sight, let me heare thy voyce: for thy voice is sweet, and thy sight is comely.* So that there is a reason, why Christians should looke up to God, rather than be beholding unto men, and that they should utter their complaints before his Throne, rather than before mens judgement seate: for whereas they many times cannot away with us and our suits, God delighteth to looke upon us; and there is no melodious harmony so pleasant in our eares, as a prayer proceeding from an humble and broken heart, is in the eare of the Lord of Hoasts. Let us present our petitions with our soules full of griefe, and our eyes full of teares unto men, and we shal be tedious and troublesome unto them for the most part: as the woman of *Canaan* was unto the Disciples: *Send her away* (say they to our Saviour) *for she cryeth after us:* But Christ hath no greater joy, then to heare and relieve such wortly beleevers as she was, that can spend so many holy prayers upon him, after so many repulses as she had received. Now sith it is a thing so well pleasing unto him, hee cannot but grant and satisfie the desires of such as faithfully and fervently call upon him.

Math. 15. 23.

Note.

Vse 1. Here may that folly, and wretched unbelief that is in our nature, be justly reproved; which appeareth in this, that we

are

are ready to runne to any one, rather than unto God; and to seeke to them that are not able, or not willing to hear and help us, rather than unto the Lord that hath abilitie and readinesse to doe both. *Iames* blameth those to whom he writeth, that were vexed with their wants; *Yee lust, and have not, &c. yee fight and warre, and get nothing*, and what is the reason? *becausse yee aske not*. As if he should have told them, you need many things, and so you are likely to doe still, except you take a better course: for the way to obtaine good things, is not to lust after them, and to brawle and contend for them, but to become petitioners unto God for them. If children will be so foolish, so slothfull, or so prond, that they will not sue to their loving and kinde parents that have abundance, for things necessary, it is just they should goe without them, and indure the smart of their owne folly and stubbornesse: and the like may be said of us; if our necessities spirituall and corporall bee many and great, and we will not bemoane our case unto our heavenly Father that is all-sufficient to helpe us, and most willing to accept of us, and to relieve us in all our distresses, it is a righteous thing with the Lord, that we should live and dye in our miseries and calamities, and so sustaine the due punishment of our wretched distrustfulnesse, and sluggishnesse in not repayring unto him. Iam. 4.2. *Note.*

Secondly, here is matter of marvellous great comfort to them that betake themselves to this course that *Hezekiah* did. The Lord will not deceive them, nor shut out those supplications that they make before him: but (according as they intreat of him) where their faith is weake, he will strengthen it: where their repentance comes short, he will perfect it: where their love is cold, hee will increase it: and in a word, where any good thing is wanting, he will supply it. *Vse 2.*

If *Hezekiah*, praying for such a great multude, which had beene monstrous Idolaters, and had continued long time in their Idolatry, heaping up one abomination upon another, and now come to the Sacrament, not of their own accord, but by the intreatie and perswasion of *Hezekiah* and his Princes, and being thus come, failed much in the preparation which they should have made: if hee, I say, had such good and gra- *Note.*

cious hearing from the Lord, things ſtanding as hath bin ſaid; then how much more may we expect mercy from him, when we intreat for our ſelves, who (through Gods wonderfull reſtraint, and gracious providence) have not fallen into ſuch notorious evils, nor into ſuch grievous and monſtrous offences, as they had done? eſpecially if we have this witneſſe unto our ſoules, that we come voluntarily, and (in ſome degree) preparedly, unto the myſteries of ſalvation; and are ſo farre from looking for intreatie or exhortatiou thereunto, that (through Gods grace and goodneſſe) we would not be reſtrained from it for any worldly gaine.

[*And healed the people.*] For the underſtanding of this, wee muſt know, that ſinne maketh a wound, and that the Word and Sacrament are meanes and plaiſters, as it were, to heale the ſame, if they be rightly applyed and bleſſed unto the receivers of them.

In that they found this good effect upon the eating of the Paſſeover, and *Hezekiahs* prayer made for them: the doctrine hence to be learned is, that,

Doct. 5. The vertue of the Sacrement

The Sacrament worthily received, doth heale and cure. For whence came their healing in this place, but frō the vertue of the Sacrament bleſſed unto them, at the earneſt requeſt of that holy King? Hee telleth us not the particular evils, of which they were healed, becauſe we ſhould conceive, that they were in a ſort, perfectly and thorowly cured of all. Firſt of the evils that were in their ſoules: they were pardoned, their conſciences quieted, and their hearts bettered: ſo that they had a greater diſlike of their own corruptions, & of Satans temptations, and more power to withſtand them, and to overcome them, than formerly they had. Then for outward evils: if there were any ſickneſſe, or weakeneſſe, or any other croſſes or calamities upon them, they had the ſame either quite removed, or at leaſt ſweetned, and ſanctified unto them, for their profit and comfort. For this is the ſubſtance of the Covenant (whereof the Sacrament is a Seale, made unto penitent perſons: *Ezek.* 36. which having beene ſpoken of before, it would be needleſſe at large to repeat the ſame things againe. Onely in briefe, for the uſe of this point, let us hence learne to make full ac-

Vſe.

count

count of his healing, when the Lord shall please to make us partakers of the body and bloud of his deare Sonne. For then that seed is cast upon every faithfull heart, that will spring up in due season unto everlasting life, and yeeld us such fruit as we shal have great cause to rejoyce, and to magnifie the name of the Lord, who hath done such great things for us.

Let us then looke for much, and we shall have much, *Open thy mouth wide* (saith the Lord) *and I will fill it.* Therefore when we behold with our naturall eye, the bread broken, and the wine powred forth, and offered unto us by the hand of the Minister; let us lift up the eye of our faith; and looke upon Christ Iesus, who is as it were held forth unto us by the hand of the Trinity, being broken with many sorrows and terrors, in bearing his Fathers wrath, and undergoing the punishment due unto us for our hainous transgressions: & powring forth his precious bloud, to satisfie the Lords justice, and to pacifie his displeasure conceived against us: and as we with our bodily hand do receive the outward elements; so let us by the hand of faith lay hold of our Lord and Saviour, and of all his merits: assuring our selves, that as the Bread and Wine are made one substance with us; so is Christ Iesus in a spiritual manner made one with us, and we with him; he being the Head, and we the members; he the Vine, and we the branches, &c. And further let us undoubtedly beleeve, that as by bread and wine our naturall strength is increased, and our weary bodies & languishing spirits refreshed; so by those heavenly mysteries duly applyed, our inward man shall be confirmed, and our hearts sooner or later comforted and revived. And therfore in assurance of faith we should stirre up our soules to rejoyce and praise the Lord, giving unto him the glory of his Truth, in resting upon him for the performance of all his promises made unto us through Christ Iesus: and concluding every one in his owne heart, though my knowledge be but small, it shall be increased; though my memory be weake, it shall be confirmed; though my affections be out of order, they shall be rectified; though my frailties be many, the number of them shall be diminished; and though my graces be but few and feeble, they shall be augmented, and still further strengthened; I shall

Note.

have Christs power to inable me to do good, and to resist evill: his wisedome to direct me in the right way, and to cause me to decline from all by-pathes: And in a word, his good Spirit to worke all my workes for me, and to perfect all heavenly vertues in me.

And when, after we have been at the Lords Table, we find any sinfull motions stirring within us, let us reason thus: Did I not lately receive the Sacrament, for the curing of my soule? and did not God grant it unto me as a seale and pledge, that he would *take away my stony heart, and give unto me a fleshly heart?* Why then should I yeeld unto my corruptions? Nay, I will not do so, but resist and strive against the same, and urge the Lord with his owne Covenant, sealed unto me in the Sacrament.

So likewise, when we see our manifold imperfections in Gods service; our want of love and good affection unto his servants; our inability to beare crosses, and the like: let us repaire unto the Lord, and beseech him that is true and faithfull in all promises, that he will make good his word unto us in those particulars, giving us strength to do what he commandeth us, and to beare with patience whatsoever he layeth upon us. Which if we can do, so often as we come to the Lords Table, we shall receive great helpe and comfort against all our sinnes and sorrows, and be much stirred up to love and praise the Lord, for the continuance and increase of his heavenly graces and blessings, which we shall surely gaine by the right use of this his holy ordinance.

THE

THE FIFTH Sermon.

ISAIAH 55. 1, &c.

Verse 1. *Hoe, every one that thirsteth, come ye to the waters: and ye that have no silver, come buy, and eate: Come, I say, buy Wine, and Milke, without silver, and without money.*

2. *Wherefore, do you lay out your silver, and not for bread; and your labour without being satisfied? Hearken diligently unto me, and eate that which is good, and let your soule delight in fatnesse.*

3. *Incline your eares, and come unto me: heare, and your soule shall live.*

IN the Chapter immediately going before, the Prophet from the Lords owne mouth pronounceth many gracious promises to his afflicted Church, bidding them rejoyce in regard of the deliverance that the Lord should work out for them, and the many & wonderfull blessings that he should bestow upon thē: shewing them (to the intent they might give more credit unto his words) *Verse 4.* that he that made them, is their Husband, & their Redeemer, even the Lord of hosts; who though he had forsaken them, and 7 scattered them for a little while, yet with great compassion would he gather them; & though he hid his face in anger for a moment, yet with everlasting mercy would he have compas-

8 sion on them, and that they might make no doubt thereof, he confirmeth his promise with an oath, saying, As I have sworn that the waters of *Noah* should no more go over the earth: so
9 have I sworne that I will not be angry with thee, nor rebuke thee, *viz.* in wrath and displeasure: and therefore he breaketh out into a patheticall and sweet compellation, saying, O thou afflicted and tossed with tempest, that hast no comfort: behold
11 I will lay thy stones with the Carbuncle, and thy foundation with *Saphyres:* that is, I will make of thee a precious building
13 for my selfe. And as for their children, he saith, that *they shall be taught of God, and enjoy peace:* and be farre from oppression, and from the feare of oppressors. And howsoever the enemie would be stirring now and then; yet (saith God) it shall be without me; and whosoever shall gather himselfe in thee, against thee, shall fall: and that, because all instruments of cru-
17 elty that could come against them, were ordered by the Lord, as being his by right of creation: and therefore no weapons made against them should prevaile. And this he doth not appropriate to them only, but saith it is the heritage of the Lords servants, which they have right unto in all ages: and he addeth a reason, saying, their righteousnesse is of me: q. d. that which their enemies strike at, is the goodlinesse and goodnesse of my children. Now that proceedeth from me, and therefore I have cause to stand for them that carry mine owne image.

Having thus declared what treasures were laid up for them through the rich mercy of God in Christ; hee commeth in this 55. Chapter to exhort them to lay hold of Gods gracious offer.

And because they were not so sensible nor capable of such spirituall promotions as they should be, therefore doth he go about to waken their drowsie consciences, and to stir up their sleepy affections, to embrace the mercies offered unto them, and for that end doth make, as it were, a Proclamation; [*Hoe every one*] as if he should have said, are not these things to be thought of? are they not worth the looking after? shake off the sluggishnes of your flesh, & consider wel of the excellency of them, and bethinke your selves how you may attaine unto them: and that he might more easily draw them hereunto,

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he sheweth what kind of people the Lord requireth that they should be, *viz.* (*thirsty*) that is, so pained with their sins and wants, and with a desire of a supply from heaven, as those that are exceeding dry are with thirst, & with a longing for drink, whereby that appetite of theirs may be quenched and allaied: none have a calling to come, nor shall have comfort by comming unto Gods ordinances, but onely such. Having shewed what they must be, in the next place he telleth them what they must do [*come ye to the waters*] that is, unto Christ, as he is offered in the Word and Sacrament: for he is *the Well of the water of Life*, which is proposed and offered unto all that *thirst*, *Rev.* 21.6. Now to the intent that they might not deceive their own hearts, he exhorteth them to shew forth their spirituall thirst by the effect, *come and buy*: signifying unto us thus much, that even as those that are naturally hungry and thirsty will seek for relefe where it is to be found, and if they cannot otherwise get meat & drink, they will be well content to part with their money for the obtaining thereof: even so it is with such as have a spirituall appetite, they will be at cost to buy the graces of the holy Ghost: not that men have any thing to give which is valuable thereunto, but they must part with their sins (as afterward shall be more fully declared) which the Lord will take for good & sufficient payment. Then further as they must *buy*, so must they *eat* & *drinke*: for otherwise they might die through hunger and thirst, albeit they had great plenty of refreshing before them: now this eating must be by faith, for thereby we feed on Christ, as is evident in the Gospel of *John*, *Chap.* 6. for without this we can draw no vertue at all from the Word or Sacraments, or any of Gods ordinances: these then are the things required of those that are thirsty, *viz.* diligence in comming, cost in buying, and faith in eating.

Now lest they should feare that they shall not finde full refreshing when they come unto Christ in the use of his means, he preventeth that doubt, by shewing that the Lord would fit every mans turne according to their severall necessities: some have sorrowfull hearts; for such he hath *wine* to comfort them: some are babes: for such he hath *milke* to nourish them: others are feeble and weake; for such he hath *bread* to strengthen

them:

them: others looke after their commodity; to such he saith, *eate that which is good:* and lastly, others respect their pleasure; and to them he saith, *Let your soules delight in fatnesse.* q.d. Here you shal find such pleasant things, as shall fill your soules with delight and contentment. Indeed the things that are offered (will some say) are very pious, and much to be desired: but my unworthinesse is such, that I am even discouraged to seeke for them.

Objection.

Answer. You need not be so; for you are bid, *Come and buy Wine, and Milke,* &c. *without silver, and without money:* though you be never so meane & beggerly, in regard of any merits of your owne, yet you shall speed never the worse: for this onely is required of you, to come with a sight and feeling of your wants, and with an earnest desire to have them supplied. But because men are wonderfully hindred from the zealous pursuit of holy things, by their owne corruptions, and the love of this present evill world, therefore he dissuadeth them therefrom, saying, *Wherefore do you lay out your silver, and not for bread, and your labour without being satisfied?* q.d. there is none of you but would willingly have your hearts strengthened and comforted, and thorowly contented: but these earthly things will not do it, for they are all *vanity and vexation of spirit,* and therefore it is a great folly for you so much to busie your selves about these earthly things, which will never bring sound comfort, nor contentment to your soules.

Now that which he delivered in figurative speeches in the first verse, and part of the second, he urgeth in plainer tearmes afterwards, saying, *Hearken diligently unto me: Encline your eares and heare,* q.d. though you find great dulnesse and slacknesse in your nature, yet use a holy kinde of violence, and constraine your eares to hearken: and what then? *your soules shall live,* to wit, both the life of grace, which before they were destitute of, and also the life of glory, which necessarily followeth upon the former.

The drift then of these words is to stir men up to embrace the saving graces of Christ, as they are offered, and shall be given in his ordinances, where is declared,

1. What they must do, *viz.* get a thirsty and hungry soule, and

and shew it forth by comming to the *waters*, by buying spirituall food, and by eating thereof.

2. Reasons why they must do so.

1. The first taken from the ill successe that would follow, if they did not so: they should spend their money and labour in vaine.

2. The second, from the singular benefits that would redound unto them if they did so: all their wants should be supplyed, and their soules shall live everlastingly.

Hoe, every one that thirsteth; In that he calleth none to partake of the holy things of God, but those that are thus affected: The Doctrine is: that,

The thirstie soule alone hath interest in the graces of God, and shall reape benefit, by the meanes of grace. *Doct.* 2. Onely thirsty soules find refreshing from Gods ordinances.

Those onely that feele their owne barrennesse and emptinesse, and highly esteeme and heartily desire the mercies of God, through the merits of Christ, they onely (I say) have right unto, & shall have a portion in the same. Therfore when *David* would move God to bring him againe to the assemblies of the Saints, where he might enjoy the meanes of comfort and of salvation, he useth this as a forcible argument, *My soule thirsteth for God, even for the living God: when shall I come and appeare before the presence of God?* and againe, *My soule longeth, yea, and fainteth for the Courts of the Lord*, &c. Psal. 42. 2. Psal. 48. 2.

Now the reasons of these points are these.

First, no man hath any warrant to resort unto the meanes of godlinesse, but onely such as were before mentioned: for thus the Lord inviteth men unto him: *Let him that is athirst, come: and let whosoever will* (namely, that is so qualified) *take of the waters of life freely*: so that none are bidden guests but such as have thirsty soules. *Reason* 1. Else no commandement. Revel. 22. 17.

Secondly, none else have any promise of speeding well, if they should come: for thus goeth the promise, *I will powre water upon the thirsty, and floods upon the dry ground*. Till then, we can never have assurance of any benefit by Gods ordinances: but when once we come with a longing heart, that doth as it were gape and enlarge it selfe to take in the raine of grace, as the dry ground doth to receive the showres that fall upon 2. No promise. Isa. 44. 3.

it.

it, then though we be never so thirsty, we shall be fully satisfied; & though we be never so dry and barren, we shall be made to flourish and grow as the grasse, and as the willowes by the rivers of water: and that none other can grow in grace, or gather any spirituall strength by the meanes, it is evident in the Epistle of *Peter*, where he exhorteth them in this manner: *As new borne babes desire the sincere milke of the Word that ye may grow thereby. q. d.* You may repaire unto the Word as often as you will, and give as diligent care as you can: but you shall never get any inward growth of grace thereby, until you be desirous for the food of your soules, as little children are for the mothers milke: but when once you attaine to such an eager desire of goodnesse, then you shall grow from a little measure of strength, to a greater, and still increase in the inward man, as children do in the outward: and finde a progresse in grace, as they do in nature.

3 No fitnesse. Thirdly, as those that are destitute of this spirituall thirst, have no commandement, nor promise from God: so neither have they any fitnesse in themselves, because they want that principall grace, which doth fit men for the entertaining of Gods holy Spirit (which alone maketh Gods ordinances effectuall) to wit, Humility; which proceedeth from a sense of our owne misery, and a sight of Gods mercy: now where this is wanting, there is no place for Gods graces: *For God* Iames 4 *resisteth the proud, and giveth grace*, onely, *to the humble*. Let a man bring unto the Word never so good a wit, capacitie, and memorie, he shall never take profit by hearing, till he get a broken heart, and an humble spirit: but God will ever Note. resist, and crosse, and thwart all his endeavours: because if he should get any benefit by the Gospell, he would have no minde to ascribe the glory thereof unto God, to whom it is wholly due; but to himselfe, to whom no part thereof doth belong.

First, for terrour unto such as have no manner of appetite, eagernesse, nor earnestnesse for spirituall things, but are altogether bent for profit, and pleasure, and credit, and promotion &c. which carnall desires do utterly kill their appetite unto better things, and extinguish or banish all good motions and affections

affections, that doe at any time arise in their hearts. These wretched men are in a wofull case, for they rush upon the holy things of God without any commission; and therefore without expectation of good from them. And howsoever they may talke and brag of their profiting by the Word, yet God that seeth and searcheth their hearts, esteemeth of them, but as of unwelcome guests that prophane his holy things. If they would bee partakers of the water of life, they must bee thirstie: and if they would eate of the bread of life, they must bee hungry: otherwise though they be present in the congregation, and heare the Word preached, and see the Wine poured out, and the bread broken before their eyes at the celebration of the Lords Supper, yet they can have no hope that they shall have one drop of Christ his bloud, to wash away their sins, but may rather expect the viols of his indignaiion, to destroy their bodies and soules: and it is a just vengeance of God upon such prophane and irreligious persons, that when they come to the Sermons and to the Sacrament they get no good, but rather much hurt thereby: and have their lusts stronger, their hearts harder, and their mindes farre more blinde and uncapable of any good knowledge every day than other.

But what is the reason hereof? (may some demand,) Is not the word of God mighty to beat downe the strong holds of the Divell? and is not the Sacrament powerfull in operation, and able to worke great things?

Yes, they are so: and why then have such no profit by them? because they are abusers and prophaners, and not meet receivers of the same: because they come not with any preparation, or desire of a blessing upon the meanes, but for custome and fashion, that they might not seeme to be so bad, as indeed they are: nor to set so light by the holy Ordinances of God, as in truth they doe.

Secondly, for instruction. If wee would be welcome to Christ Iesus, when hee inviteth us to feast with him, then let us get a good stomacke to feede on such cheere as he offereth unto us. Otherwise, if wee glut our selues before wee come to his Table, and onely looke on those dainties on which *Vse 2.*

others

others doe feed, it will not be well taken at our hands, but we shall bee as distastfull unto the feast-maker, as his provision is unto us: and those things which are unto others the sauour of life unto life, shall proove unto us the savour of death unto our eternall destruction, if our repentance doe not prevent Gods judgement. If Gods owne children comming carelesly and unpreparedly cannot escape Gods hand, 1 *Cor.* 11. then what shall become of those ungodly ones, who come not only negligently, but altogether prophanely: and so defile the sacred ordinances of God? *(for unto the uncleane, all things are uncleane.)* Surely, if judgement begin at Gods House, there is nothing remaining for ungodly men, but a fearefull expectation of wrath and vengeance to be poured out upon them in full measure. In which regard it standeth us upon to look unto our hearts beforehand: and to the intent wee may come with this spirituall appetite, the want whereof is so offensive unto God, and dangerous unto us, let us use all good meanes for the obtaining of it: as

Tit. 1.

Meanes to get a spirituall appetite.

I Allow no sin. 1 Pet. 1. 2. *Note.*

First, to purge away that which may annoy our stomacke, and kill our appetite: and what that is, *Peter* telleth us when he saith; *Wherefore laying aside all maliciousnes, & al guile, and dissimulation, and envy, and evill speaking, as new born babes desire the sincere milk of the Word, &c.* As if he had said, so long as you give place unto, and delight in any evill; so long as you carry a bitter & envious mind against your brethren, or an hypocriticall and dissembling heart towards God, and suffer your evill affections to breake forth into evill speeches, so long you can never delight in, nor be very desirous of the pure Word of God, and therefore cannot possibly grow in the knowledge and practice of the same. And therefore when wee finde in our selves dulnesse and deadnesse, and unwillingnesse unto good duties; let us conclude for certainty, that we stand in need of Physicke for the purging of our soules: for sinne worketh on our hearts, as ill humours doe in our stomackes; it maketh us to loath all spirituall food, and all meanes of refreshing. And this take for an undoubted truth, which though our mouthes will not confesse, yet our hearts must needs acknowledge; when we have no desire to heare the Word preached,

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or to receive the Sacrament, when it is to bee administred, there is some sin or other not throughly repented of, which so cloyeth the soule, that it cannot delight in those holy exercises: and as our hearts are more purged by godly sorrow, so will our hunger and thirst after righteousnesse, and the meanes thereof bee still increased in us. This then is the first rule that we must observe for the getting of a spirituall appetite, *viz.* to put away the practise of all grosse evils, and the allowance of all infirmities, great or small. Matth. 5.

2 See thy misery.

A second is, that we must indeavour to know our owne misery, what we are of by nature, & by desert, in regard of our great and grievous offences: that so being poore in spirit, wee may sigh and cry for grace, whereas those that are proud in spirit care not for it. We see this by common experience, that the perceiving and feeling of grievous and dangerous diseases and distemperatures of the body, will drive men to the Physitian to intreat for physicke, that so their sicknesse may bee cured: and in like sort, the discerning and descrying of the loathsome and noysome corruptions wherwith our soules are infected and indangered, will drive us unto the LORD to crave mercy and grace from his owne meanes, that our iniquities may be fully pardoned, and our sinfull nature soundly healed. For when nothing is more irkesome unto us, nor more feared of us than sinne; then nothing is more desired of us, than grace.

3 Consider the excellency of grace.

Especially, (if in the third place) we consider the excellencie thereof: how it bringeth with it freedome from all evill, both from the guilt of sinne, and from the power and punishment of sinne: and withall, the injoyment of all blessings needfull for body and soule, for this life, or that which is to come. If (I say) the setled meditation hereof do but once sinke into our hearts, it cannot but set our affections on fire, with an ardent and earnest desire of the same. Nothing makes us so weake and cold in hearing the Word, or communicating of the Sacrament, as that we have not sufficiently tasted how good the Lord is. And thus much of the meanes of getting a spirituall appetite. Now it followeth.

[*Come, I say, buy wine and milke.*] And verse 2. [*Eat that which*

which is good, and let your soules delight in fatnesse. The drift of all these borrowed speeches is to shew that God offereth unto all, and will bestow upon the faithfull that seeke unto him, such spirituall good things, as shall much comfort and refresh their hearts, and make their soules to live for ever. Whence ariseth this Doctrine: that,

Doct. 2. All the wants of the faithfull supplied by Christ.

Whosoever commeth to Christ Iesus in the religious use of his ordinances, shall have all his wants supplyed, be they never so many, and never so great. Are they thirsty? he hath water of life for them. Are they hungry? he hath all varietie of dainties to refresh them. Are they babes? here is milke to feede upon. Are they strong men? yet wearied out with afflictions and temptations? here is bread that will strengthen their fainting hearts. Are they heavy and pensive? here is wine to glad their sorrowfull hearts. In a word, Christ Iesus hath plentifull provision of all sorts, and would have us eate that which is best for us; commanding that our soules should delight in fatnesse, and in the good things that he offereth unto us.

This doctrine is further illustrated and prooved unto us out of *Ezechiel:* where the Prophet having sharpely reproved the Shepheards of *Israel*, that fed themselves, and not their flocks, that did not strengthen the weake, nor heale the sicke, &c. hee promiseth that God wil be a shepheard over thē, even Christ Iesus, *verse* 23. who would performe these two things: *viz.* feede his sheepe, and bring them to their rest: then he undertaketh in all their miseries and distresses to looke unto them: *I will* (saith he) *seeke that which is lost, &c.* where observe how he frameth his remedy to their necessity: some feele themselves lost, and unable to seeke him as they should: those hee will *seeke*, and not lose any of them, whom he hath so dearely bought. Some are as it were driven away by strong corruptions, & violent temptations: those *hee will bring again*, though they be carried never so farre. Others have been crushed and broken with many sorrowes & miseries, even with one breaking upon another, by reason of their owne sinnes: those hee will *binde up*, and cure all their wounds. Others againe are weake and full of imperfections, *those hee will strengthen* by the power of his might, and at length make them strong men

Ezek. 34.

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in Christ. So that we see, every one according to his need, shal receive comfort and relieefe from him: and there are reasons hereof.

The first is taken from the infinite power of Christ, whereby he is able to save and succour his people, whatsoever their estate be. If the first *Adam* being onely man, were able to destroy and overthrow all mankinde, then much more is the second *Adam*, being God and Man, of sufficient power to recouer his elect: especially seeing that the meanes hee useth are forre more forcible to repaire our breaches, than *Adams* meanes were to make them: and more effectuall to work out our happinesse and salvation, than his were to procure our misery and destruction. *Reason* 1. He is able.

The second is taken from his readinesse, being every whit as willing as he is able to doe this for us. As GOD the Father gave him a charge, so he undertooke it, and accomplished the *worke which he gave him to doe:* It was his Fathers will that he should save his people, & he willingly performed whatsoever was required of him in that behalfe; and therefore before hee yeelded up the ghost, he uttered these words; *It is finished:* signifying, that he had gone thorow with that painefull worke which the Lord had imposed upon him: now having done the greatest for us, he will not faile us (we may be well assured) in smaller matters which depend upon the former; He that was willing to give his bloud for us when wee were his enemies, will deny no good thing now we are his friends, yea true members of his owne body. 2 He is ready. Ioh. 17. 4. Ioh. 19. 30.

Thirdly, he is also infinite in wisedome, and therefore able to finde out the best way, and to determine of the fittest time (with all other circumstances) to relieve & comfort us. There is many times, such confusion in the mindes, such hardnesse in the hearts, such blemishes in the names, such weakenes upon the bodies, and such woefull breaches in the estates of Gods servants, that no man, nay, nor all the men in the world, know how to redresse the things that are amisse: but if it please our Lord Christ Iesus to take the cure in hand, nothing shall bee found too difficult for him: but that which seemeth impossible in the eye of reason, shall appeare not onely possible, but very 3 He is infinitely wise.

easie unto him, and therefore in all these respects it must needs be a certaine truth, that those that seek to him, and wait upon him, shall in due season be received, and delivered according to their need.

Vse 1. Which may be an encouragement unto us, whatsoever our wants and necessities be, to make Christ our refuge, & to flye unto him for a supply: if we come to wisedomes feast, we shall finde all things prepared that may be for strength, or for delight: if we be hungry, our Saviour will satisfie us with good things, and never send us empty away: if we be babes, he hath milke for us: if we be of greater growth in Christianity, hee hath stronger meat for us. Pro. 9. 2.

2 Secondly, let us therefore labour to be meet guests for this heavenly banquet: which that we may be, let us observe the directions given us in this Text: *viz.* that we must first come; secondly, buy? and thirdly, eate.

First, we must come, to wit, unto those places, & unto those means where we may receive refreshing: even as *Iacob*, when he and his Family were pinched with famine, was glad to send and send into Egypt for food to relieve him and his: so will those that are spiritually hungry and thirsty, be at any paines, and breake through any difficulties for the satisfying and refreshing of their fainting soules, they will repayre unto the Word and Sacraments, which are the conduits through which the water of life is conveyed unto us: and there they shall bee sure to feed on the body and bloud of Christ, who is that true Manna, and that bread of life, whereof whosoever eateth shall not perish, but have everlasting life. Iohn 6.

Secondly, if we will have any refreshing at this feast, we must buy it: which is twice repeated: to shew that it is a matter of necessity, and a matter of weight that neerely concerneth us: not that wee can give any thing answerable to the worth of that which wee shall receive (for grace is an unmatchable treasure) but hereby these two things are signified:

How we must buy. 1 Part with sin. First, that as in bargaines betwixt man and man, hee that buyeth a thing of another, must part with somewhat that formerly was his owne: so must we in this purpose of ours. And what is it that wee must part withall? with nothing but our owne

owne sinnes (which will do us no good, but infinite hurt if we retaine them still) & with those things which can be no longer kept without sinne, as wealth, and liberty, and credit, and life it selfe, when God calleth for them. To this purpose, it is said, *that the Kingdome of Heaven is like unto a treasure hidden in the field, which when a man hath found, he hideth it, and for joy thereof departeth and selleth all that he hath*, meaning all that he hath from his own corrupt nature, renouncing all his carnal affections, & withdrawing his heart from the things here below: for it is not intended that every man should sell al his substance, and earthly possessions, & commodities: but onely that he should withdraw his confidence from these and his immoderate love of these, being content to forsake them quite, rather than to forgoe Christ, and to forfeit his own salvation: so that as the price wee pay for any thing is altogether alienated from us: so must sinne bee, though never so much esteemed, and beloved before-time. And so are these words expounded in this very Chap. ver. 7. *Let the wicked forsake his wayes, and the unrighteous his own imaginations, &c.* Many forsake some ill wayes, but not their owne: or if they doe leave their old wayes and workes outwardly, yet they doe not forsake their owne imaginations: but to leave anothers sinne for the procuring of this pearle, is as if one should buy cattell or grounds, &c. with another mans money, which is plaine theeverie, and will not goe for currant pay: the Lord would have all penitent sinners, both to *forsake their owne wayes, and their owne imaginations*. Matth. 13.44.

2 Receive and retaine grace. Prov. 23.23.

A second thing in buying is, that we must receive and retaine the thing bought: and so would God have us to hold fast grace when we have got it. Therfore the wise man exhorteth us, *buy the truth, and sell it not: likewise wisdome, & instruction, and understanding*. We may chaffer for other things as we wil, buy and sell, & sell and buy, &c. but here we must not doe so: when once we have obtained heavenly wisedome, and gotten Religion in our hearts, we must get as much increase to doe it daily as we can, but never let go any of that we have. And thus much for buying, and the things to be observed therein.

A third thing required in the Text, is, that we must *eate*

and this standeth in excellent proportion with naturall food: If a man come where there is great store of meat, and variety of choise wines, and he see others have a notable appetite, and himselfe none; all the cheere that is set before him will doe him no good, but rather vexe and trouble him: even so it is in the spirituall feast: and therefore Christ exhorteth us so often to feede upon him-*take, eate* (saith he) shewing us what that is, *viz. to beleeve in him:* In which regard he is said to dwell in our hearts by faith: whereas unbeliefe chaseth him thence, and will let him have no roome, nor place of abode in our soules. Therefore let us make account, that as the naturall food is to be received into our stomacks, so the spirituall also is to be received into our soules, and there to be, as it were, digested, before we can benefit by it. And this is only done by a true faith in Christ Iesus.

1 Cor. 11, 24. Ioh. 9. 51.

[*Without silver.*] Hence we see that God offereth us the greatest, and most excellent things, without *money, or money-worth.*

Doct. 3. The best things are best cheape.

God giveth nothing on our desert. Revel. 22.

Nothing can be gotten at a lower rate than things that are of greatest worth. Therefore are we bid to *drink of the waters of life freely:* and as grace, so also glory is without any desert of ours bestowed on us: for *the gift of God* (saith the Apostle) *is eternall life*, Rom. 6.

Reasons. Now the reasons why heavenly things are not set at sale, but to be had of free cost, are these:

1 From his glory

First, because God will have the praise of his mercy: if hee should take any thing of us, he shall lose a great part of his glory. We are too ready to boast now when we are pardoned, sanctified, and saved of his free grace, and not by our owne workes, in that God puts life and strength into us to be onely working instruments of our owne happinesse; what then should we doe, if God should make us our own Saviours, and propose heaven unto us at a price, bidding us winne it, and weare it?

2 Our penurie. Ephes. 2.

God knoweth full well that we have nothing to give, but are meere beggers, and could but pay God with his owne: for in our selves we are poor, miserable, naked, and destitute of all good,

goodneſſe: Indeed we have in us matter enough to deſerve Gods wrath, but none at all to procure his favour.

Thirdly, if we had ſomewhat to give, yet it were in no ſort correſpondent to that which we ſhall receive: for the graces of Gods Spirit, and the Crowne of Glory are unvaluable, ſo that nothing that is in the poſſeſſion of any creature may be laid in the ballance againſt them. Therefore when *Simon Magus* would have bought but one gift of working miracles, to wit, that *on whomſoever hee ſhould lay his hands, he might receive the holy Ghoſt: Peter* anſwered, *Thy money periſh with thee, becauſe thou thinkeſt the gift of God may be obtained by money.* Much more then, may this be ſpoken of ſanctifying graces, which are farre more excellent; they are not to be obtained by money, or by any earthly treaſure, for there is no price that can come neare them. Invaluablenes of Gods gifts. Act. 8. 19, 20.

For the confutation of Papiſts, that would buy out Heaven by their owne meritorious works: they are even like *Simon Magus* their father, and would rob God of his honour, which he will not give unto any other: plainly manifeſting unto all the world, that they are groſly ignorant of their owne vilenes and wretchedneſſe, and of the worth and excellency of heavenly things. *Vſe* 1.

For inſtruction, though we find no manner of goodneſſe, or worthineſſe in our ſelves, yet that ſhall be ſo farre from being any hinderance unto us, that this ſight and ſenſe of our owne ſinfull wants, being joyned with humiliation for them, will greatly further us: for, *Bleſſed are the pure in ſpirit.* God is not like one that keeps an Ordinary, where every one that ſitteth at table muſt pay his ſhot: but he is a royall feaſt-maker that keepeth open houſe for all commers and goers: and he payes beſt that ſeeth he hath nothing at all to pay, and is thereby brought out of all conceit with himſelfe. And this ſhould put an anſwer into our mouthes againſt Satans objection, that we have nothing to ſatisfie God for our offences againſt his majeſty, nor for his mercies offred unto us: we need not any ſuch matter of ſatisfaction, becauſe God would have us buy and eate freely without money, or money worth; and our humble and thankfull acknowledgement of this his bounty and libe- Matth. 5.

rality, is all the satisfaction that he looketh for at our hands.

[*Why do you lay out your silver, and not for bread?* &c.] That is, about such things, as for which you are never the better: which will not breed any good bloud, or good nourishment; he followeth the former *Metaphor* still, reproving them for their folly, that whereas the Lord doth offer them such good things so good cheape, they would neglect and passe by them, and rather chaffer with the world, and spend their thoughts and paines, about things of no worth, that would no way satisfie them: but when they had toyled out themselves in the pursuite of them, they would be as restlesse, and void of true contentment, as ever before.

Doct.4. Grace onely contents the minde.

Nothing can satisfie, and content the minde but grace.

1 Tim.6.6.

Many things there be that make shew as if they could do it: but the truth is, all will come too short, and be found too weake for the effecting of it. Therefore the Apostle saith, that *Godlinesse is great riches and contentment*. Other riches are of that nature, that the more we have, the more we desire, and the more our hearts are disquieted with the care of keeping them, and the feare of losing them. But true piety is of that force, that it drawes the soule unto God, and makes it to relie on him, and on his treasures, and there is a sure stay indeed: for he will *never faile nor forsake such as cast their cares upon him*. That made *David* so to rejoyce, when God *lifted up the light of his countenance upon him*: and that caused *Paul* in what soever estate he was, *therewith to be content*. And the reason of the doctrine is, because grace onely repaires the image of God (the losse whereof was the cause of all our woe) according to that saying of the Apostle, *We all behold as in a mirror the glory of the Lord with open face, and are changed into the same image from glory to glory, as by the Spirit of the Lord*. Whereas looking into other glasses, we see our owne faces therein; in the holy Gospell, as in a most cleare glasse, we see the face of Iesus Christ, and by beholding it, are by little and little made conformable unto it. And this image was it which we lost by *Adams* fall, and with it all sound contentment: and this may we recover againe in Christ, through the hearing of the Word, and with it true peace, and setled comfort. Let a man have the com-

Heb.13. Psal.4.11. Phil.4.11: *Reasons.* 1.

2 Cor.3.18.

Note.

command of all the world, before he hath Gods image stamped upon his soule, he shall have a restlesse heart, because he hath a wicked heart, and shall never find true peace nor comfort, till his soule be healed, and till Gods holy Image be renued in him. *Adam*, after his eating of the forbidden fruit, had his abode in Paradise for a while: but he found that a hell, which was formerly as it were, an heaven unto him: and why? because he had lost Gods image, and consequently the sweet apprehension of his favour, which before made all comfortable unto him.

Secondly, nothing can take away sinne, but grace; now whersoever sinne taketh up the place, it expells all quietnesse from thence, *There is no peace to the wicked, saith my God.* For when the minde is full of errour, and the heart full of lust, and the conscience full of guiltines, there must needs be great confusion, and distemper, and unquietnesse in the whole man. 2 Isa. 57. 21.

Thirdly, untill grace enter into the heart, and rule there, Satan hath the dominion, and ruleth there as a Tyrant, at his owne will and pleasure. If he do but stirre a wicked man to any sinfull practice, he is forthwith ready to yeeld unto him: if he do but bid him spue out the venome of his poysoned stomacke, he presently breaketh forth into cruell and bitter swearing, or cursing, or rayling, &c. so that it may truly be said, *That wicked mens tongues are set on fire of hell*; and what rest then can there be in that soule, which is so possessed by Satan, who will never suffer his members to desist from inventing, or executing some mischiefe or other? 3 Ephes 2. 2. 2 Tim. 2. 26. Iam. 3. 6.

Fourthly, there can be no contentednesse in a graceless person, because God and he are at warre: for untill such time as men be justified by faith, *they have no peace with God*, and therefore none with their owne consciences: and what ease or rest can be unto them, that have such a worme as is a guilty and accusing conscience, alwayes knawing within them, and such a racke ever and anone (when God will) torturing and tormenting them? Surely, if grace and peace do ever go together, (as alwayes they do) then where grace is absent, peace cannot be present, and so the soule must needs be destitute of all true contentment. This serveth, 4 Rom. 5. 1.

Vse 1. 1. For reproofe of those that (as the Prophet saith) disquiet themselves about a vaine shadow: in pursuing this pleasure and that commodity, and such promotions, and other the like matters, as best please their several fancies. if they had gained all that they seeke for, it could do them no good; for all is but *vanity and vexation of the spirit*: a bruit beast is farre happier than they, and wel had it been for them, if they had never beene borne; for what *shall it profit a man to winne the whole world, and to lose his owne soule?* to be a drudge to every base lust, to waste and consume his wit, and strength, and all, and then to have hell for his paines? yet how busie are most men in digging for drosse, and refusing gold; in seeking earthly things, and despising heavenly? but what will be the event?

Psal. 39. 6.

Ionah 2. 1. *Such as trust in lying vanities, forsake their owne mercies.*

2 2. For instruction, that we should not spend our thoughts and time in the pursuit of vaine and transitory things, which can give us no helpe against sinne, nor comfort to our soules, nor protection from the curse and wrath of God: but let us labour for godlinesse, which will free our hearts from discontentment, and repleni sh them with true peace, and everlasting comforts.

3 *Incline your eares, and come unto me, q.d.* if your eares be dull of hearing, offer an holy violence unto them, that so you may attend unto my Word: and what then? *Heare, and your soule shall live*: this benefit and this promotion is promised as the best motive to stir them up to conscionable hearing, *viz.* that their soules should speed the better for it, that whereas they are dead in sinne through *Adams* fall, they should be restored to the life of grace: whence this doctrine ariseth, That it is the greatest happinesse that can be, to have our soules to prosper, and to have the Image of God renewed therein.

Doct. 5. Inward prosperity is the best.

Therefore in the prophecy of *Ezekiel*, when the Lord would magnifie his mercies towards his people, he covenanteth chiefly and principally to bestow upon them spirituall things; *to wash them from all their filthinesses*, by the bloud of his owne Sonne; *to give them a new heart and a new spirit*, that is, a better judgement, and purer affections; *to take away their stony and hard hearts, and to give them fleshly and tender hearts*, and

Ezek. 36 25. &c.

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in a word, overthrow the kingdome of Satan in them, and to governe and guide them by his holy Word, and by his blessed Spirit, that so they might *keepe his judgements and do them.*

To this very purpose the Apostle *Peter* saith, that *most great and precious promises are given unto us, that by them we might be partakers of the godly nature, in that we flye the corruptions which are in the world through lust.* What maketh the promises to be of such singular worth, and of such inestimable value? even this, that *thereby we are made partakers of the divine nature,* and by degrees become like unto Christ himselfe: in this regard, it is said, that *the righteous is more excellent than his neighbour,* to wit, that is not righteous as he is. 2 Pet. 1. 4. Prov. 12.

And the reason why the inward prosperity is the best, is,

First, because whersoever that is, sinne, which is the fountain of all misery, is expelled: so that howsoever some reliques thereof do still remaine, yet the dominion thereof is quite abolished, neither shall those remnants of iniquity be charged upon the parties, when grace carrieth the chiefe swayin them. *Reasons.* 1

Secondly, those things which make the soule to prosper, *viz.* the graces of Gods Spirit, are most excellent, both in regard of the author of them, and of the nature of them, and of the continuance of them; and therefore are they bestowed only upon the elect: whereas all earthly things being base and vile in comparison of the other, are commonly conferred upon the worst, as well as the best; because the having of them cannot make them happy, nor the wanting of them make them miserable. 2

Which serveth for the confutation of their folly, who think if they be healthy, and wealthy, & bigge in the world, they enjoy as much prosperity as any one can desire, and much more than those of Gods servants, that are in continuall wants, and weaknesses, and disgraces in the world: but in the middest of their earthly jollity and plenty, how go matters betwixt God and them? what graces of the holy Ghost have they in their soules? what humilitie? what love? what victory over their unruly lusts? what preparation for death? what evidence and assurance of eternall life have these men gotten? nay, as for these things, they have not had a thought of them: then *Vse.*

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without queſtion they are farre from true proſperity, whatſoever they themſelves or others may imagine of their happy eſtate and condition of life.

Secondly, here is a ſingular conſolation for the Saints, albeit they be continually exerciſed with ſore croſſes, and bitter temptations, that breake their ſleepe, and their hearts, yet all the while they are hereby brought to that inward and beſt proſperity of the ſoule, they are happy and bleſſed, and have great cauſe to praiſe the Name of the Lord, who hath caſt thē downe in the fleſh, that he might exalt them in the Spirit; and afflicted and abaſed their outward man, that he might enrich and beautifie their inward man, with the excellent & amiable vertues of his holy Spirit. The Lord is wonderfull in all his works, and wiſe in all his proceedings: when he purpoſeth to judge and condemne wicked men, he ſetteth many of them on horſe-backe, that their down-fall may be more notorious and infamous: and when he intendeth exceedingly to advance and bleſſe his children, he caſteth them very low, that ſo their riſing may be more admirable and comfortable. He knoweth that it is better for them to have a good conſcience, than a good purſe; a healthfull ſoule, than a ſtrong body, and therefore doth he exerciſe them with ſuch fiery trials and temptations. A good Husband-man will never plow the wilde waſte, but his arrable land, from which he expecteth a good crop: and even ſo dealeth the Lord; he many times paſſeth over ungodly Reprobates, and ploweth and harroweth his beſt-beloved, that ſo their ſoules may beare him a plentifull harveſt of grace: and ſo long as hatred of ſinne, and ſorrow for ſinne, and true humility do grow and flouriſh within, never feare what outward troubles befall you: your gaine that ariſeth thence will make full ſatisfaction for all.

Doct. 6. [*Heare and thy ſoule ſhall live,*] Hence obſerve, That the conſcionable hearing of Gods Word, is that which quickens the ſoule, & makes it to live both the life of grace, & of glory.

Ioh. 5. 24, 25. So ſaith our Saviour, *Verily, verily, I ſay unto you, he that heareth my Word, and beleeveth in him that ſent me, hath everlaſting life, and ſhall not come into damnation, but hath paſſed from death unto life.* And againe in the next verſe, *The time*

ſhall

shall come, and now is, when the dead, to wit, in sinnes and trespasses, *shall heare the voyce of the Sonne of God, viz.* in your Ministery, *and they that heare it shall live.* There is not the most vile nature, but the Word is of power to change it, and to translate it, from one measure of grace unto another. And the reason hereof is,

First, GOD doth mightily worke in it, and by it, upon the soules of men, in regard wherof it is called the power of God to save them that beleeve, *Rom.* 1.26. and 2. *Cor.* 10.4. and 5. The weapons of our warfare are mighty through God to cast downe holds, &c. 1

Secondly, because it is an instrument to convey the holy Ghost into our hearts, which is the Author, and perfecter of all good gifts in the elect of God. 2 Gal. 3.3.

Here then we see what miserable case they are in, which are destitute of the pure and sincere preaching of the Word, they are utterly dead in sinne, and have no spirituall life, nor sense in them: Yet they eate and drinke, and sleepe, and live merrily as others do. So they may, and yet their soules go to hell, and dye the second death, because they were never partakers of the first resurrection. Then a man begins to live, when hee understands the promises and beleeves them: when hee knows the commandements, and observes them: and till then he sits in darkenesse, and in the shadow of death, and is in so much more lamentable taking, by how much more senseleese he is of that danger wherein he standeth. *Vse* 1. *Objection.* *Answer.*

Let us then bewaile their estate that are deprived of the light, and pray unto the Lord to overthrow the secret plots and practises of all that are Popishly affected, and that do seek to deprive men of the light: for they intend a farre greater mischiefe unto them, than if they went about to pull the Sunne out of the firmament.

Secondly, this maketh for the great comfort of them that finde in themselves much deadnesse, and hardnesse of heart: let them repaire unto the Word, which is able to quicken them, and will quicken them, if they come with honest hearts thereunto. Earthly Princes lawes do onely binde men to be honest, but 2

Rules. but Gods lawes will make them such as they bid them to be; alwayes provided that they come thereunto.

1 First, with preparation, setting themselves with reverence as in the Lords owne presence. *Eccl.* 5.

2 Secondly, with attention, hiding the Word in their hearts as a precious treasure, *Psal.* 119. *Part.* 2.

3 Thirdly, with an expectation of good successe in the end, though God make them wait for a time, *Psalme* 1.2,3. *Psal.* 119.9.

THE

THE SIXT Sermon.

MAITH. 22. 11. &c.

Verse 11. *Then the King came in to see the guests, & saw there a man which had not on a wedding garment.*
12 *And he said unto him, Friend, how camest thou in hither, and hast not on a wedding garment? and he was speechlesse.*
13 *Then said the King to the servants, Bind him hand and foot: and take him away, and cast him into utter darkenesse: there shall be weeping and gnashing of teeth.*

IN the former part of this Chapter, is set forth the marvellous goodnesse and favour of the Lord towards the Nation of the *Iewes*, under the Parable of a King inviting guests unto the marriage-feast of his son; and withall, their horrible unthankfulnes, in making light of it, and refusing to come, preferring their profits and pleasures before the means of their salvation, wherunto they were called: which indignity & ingratitude of theirs towards the King of heaven, together with their barbarous cruelty against his messengers, is further set out by the punishment inflicted upon them, which was, *the King being wroth sent forth his warriours, destroyed them, and burnt up their City:* In which words our Saviour hath reference unto the destruction of that Nation, and of their City, by the *Romanes*, who were called Gods warriours, because howsoever they came against the *Iewes* in malice

Connexion.

malice and revenge, yet God had a speciall hand in ordering & disposing of all that they did; so the greatest part of the people was utterly cut off, and the rest left under a heavy stroke even unto this day, being destitute of the means of salvation, which they cõtemptuously rejected, when they were offred unto thẽ

But howsoever these that were first bidden would not come to the Supper, yet the Lord would not bee unfurnished of guests, and therefore he sends his Ministers unto the *Gentiles*; which sate in darknes, and in the shadow of death, who made their use of Gods message, and came abundantly to the feast; so that the wedding was furnished with guests, some good, & some bad. Thus farre the Messengers had good successe, that multitudes made professiõ, as if they were desirous to live under Christ his government, and to feede of his Supper, though many of them did it with false and hypocriticall hearts.

The interpretation.

Having thus shewed what the Messengers did, our Saviour next declared what the King himselfe did; the place being filled with guests, [*he came to see the guests,*] implying that when men begin to make profession, God useth a more diligent search and examination than his Ministers can doe: for they can but judge of men by their actions; but the Lord dealeth immediately with their hearts and consciences. And therfore it is added, that when he came in, *he saw* (that which the Ministers did not) [*a man which had not on a wedding garmẽt,*] where we must not conceiue that there was but one such present (for it is afterwards said, *that many are called, but few are chosen*, ver. 14. but this is the meaning, that if there be but one hypocrite amongst many thousands, God will finde him out, and single him from amongst the rest.

The party being thus taken, the Lord falleth to an examinatiõ of him, *Friend*, saith he, (*how cameſt thou hither?*) that is, how dareſt thou come to the Royal Table of so glorious a King (*& hast not on a wedding garment?*) that is, having no repentance for sinne; no freedome from the guilt, or from the power of sinne; nor any saving grace at all: how is it (I say) that thou shouldest presume to come into such a place, and into such a presence, having made no better preparation?

When God began thus to examine him in his own person,

it is said (*he was speechlesse*) having an ill cause and a guilty conscience, he had nothing to say for himselfe. Hereupon the Lord proceedeth to passe sentence upon him, which is done after the manner of earthly Iudges. (*Then said the King unto his servants*) that is, unto the Angels, whose office it is, as to gather the good corne into Gods Barne, so to bind the Tares together in bundles, that they may be cast into hell-fire; (*bind him hand and foot*) there must not be present execution, but he must be dealt with as a prisoner, whose hands are bound that he may not resist: and his feet that hee may not runne away; if either of them had beene at libertie, he might have made some shift; but when God comes to proceed in judgement against men, hee will strip them of all meanes, both of defence and of escaping. Further, they are bid to (*take him away*) to wit, from having communion with God, with his Saints or Angels; hee must be taken from the place and meanes of all comfort and peace, and happinesse: and is that all? nay (saith God, *cast him into utter darknesse*) that is, into hell, a place of all misery and woe, which is implyed by utter darkenesse: a fit punishment for such kinde of persons; for seeing they are full of ignorance, and of spirituall darknesse while they live, God hath provided that they shall have enough of it; they shall be cast into a place of utter darknesse, where there shall be nothing but horrour and anguish. And yet if this were al, their estate were the more tolerable; but this addeth unto the misery of the place, that they shall be very sensible of that misery, which is intimated, when it is said, (*there shal be weeping*) not such weeping as many times befalleth men here, when the tears of their eyes abate the anguish of their harts: but such weeping as is joyned with (*gnashing of the teeth*) signifying that they should not onely have sorrow and griefe, but such as should be mingled with desperation, and with horrible vexation, and torture: not such as should be an ease unto their soules, but rather an addition unto their woe.

In these words then is declared the severitie of God against those that come unworthily unto his royall feast: where is shewed,

1. First, the cause of this his severitie; namely, because they abused

abused both him and his banquet, in comming with the most foule and loathsome garments of the old man; which do more displease the eyes of the Lord, than the most base and beggerly rayment in the world can doe the eyes of an earthly King.

2 Secondly, the manner of Gods proceeding, *viz.*

1 That he convinceth their consciences, so that they are speechlesse.

2 That he condemneth their persons nnto unavoidable, and yet unsupportable torments.

Verse 11. [*Then the King came in.*] From this title which is attributed unto the Lord, this doctrine ariseth: that,

Doct. 1. God is the onely absolute King over all the world.

* God the King of the whole world. 1 Tim. 6. 15. He it is that is *blessed, and Prince, the King of Kings, & Lord of Lords.* This *Nebuchadnezzar* acknowledged, after that the Lord had made him, being the mightiest Monarch in the world, to become more wretched than the poorest man in the world, living as a beast for 7. years together: after that (I say) the Lord had abased him, and raised him up again, he acknowledged that God was the King of all the earth, whereas hee thought before that he himselfe had beene the onely Ruler & Commander of the world: and further he sheweth, what manner of King he is, namely, the most high, everlasting, of an unresistable power, so that all the inhabitants of the earth are to be reputed as nothing, in comparison of him. Dan. 4. 31. 32.

Reason. And the reason why the Lord doth challenge unto himselfe this title to be the onely absolute Governour of all the world, is this, that all power whatsoever, is derived from him, and limited by him: so that all earthly Potentates are but his substitutes and Vicegerents: they hold their Kingdomes from him; their subjects harts are inclined by him: al their excellent parts are his meere gifts: their wisedome & policy for government both in times of warre, and of peace, proceed altogether from him, & the successe of al their purposes and attempts is wholly ordered and disposed by him: and therefore good cause is there that he should have this glory and honour ascribed unto him, *viz.* to be the supreme Ruler of all the earth.

Vse 1. This reprooveth them, that in words will acknowledge the Lord to be the onely Ruler of Heaven and Earth, but in their

their deeds deny it: for what doe they? never care to get the knowledge of his Lawes, much leſſe to obey them: nay, they refuſe to underſtand the Statutes of the Lord, and riſe up in open rebellion againſt him: and yet none more ready than ſuch to cry out of others, that they are diſloyall Subjects, ſuch as care not for authority, and the like. Indeede thoſe that are ſuch, are much to be condemned. But in truth, they themſelves in the meane while are the notableſt rebels, in that they ſtand out againſt the LORD of Hoſts. But they will vaunt and boaſt that they carry themſelves loyally towards their Prince, and are carefull to obey Authoritie. Suppoſe for the time that they doe yeeld outward obedience to the lawes (which yet few ſuch doe) yet if they do not ſubmit themſelves to Magiſtrates, in, and for the Lord, all their loyalty is nothing worth. For the Apoſtle *Jude* ſpeaketh of ſome that had *mens perſons in admiration, becauſe of advantage*, againſt whom he pronounceth a woe: they would fawne upon ſuch as were in authority, and have them in high admiration. Oh they were worthy men, and their commandements much to be reſpected: ſo that if they would have them lye, or ſwear, or commit any villauy, they would bee at their becke: and why? for their owne advantage: that they might get ſome commodity, or clime to ſome preferment, &c. that was their drift, and further than to ſerve themſelves, they regarded neither the perſons nor places of thoſe that were in the government: all their crouching was for advantage ſake, nothing for conſcience ſake. Iude 16.

Secondly, ſithence our God is the Soveraigne Lord and King of heaven and earth: therefore when wee are to ſtand in his preſence, and to draw neere unto his Table: let us with all reverence and due preparation, and with all feare and care, and good conſcience, preſent our ſelves before his Majeſtie. *Vſe 2.*

The holy Ghoſt himſelfe giveth this advice concerning an earthly Prince, that if any be to ſit at Table with a great Ruler, he ſhould looke unto his carriage, and reſtraine his appetite, and not behave himſelfe rudely and unmannerly. Now if this be a point of wiſedome, when a man is to feaſt with one that is farre his Superiour, to waſh his hands, to have reſpect Pro. 23, 23.

of his apparell, and if he have any sute better than another, to put that on; and in no sort to carry himselfe disorderly and unbeseeming such a presence: if (I say) a man would & should deale thus before an earthly Prince, that if there be any failing, can but give him a rebuke and check, or inflict upon him some outward punishment; how much more carefull and circumspect should we be, when we are to sit at the Lords Table, who looketh not so much to the externall behaviour, as to the inward disposition of the soule? and if he finde us unprepared and unworthy, cannot onely smite us in the outward man, but cast both body and soule into hell.

Vse 3. Thirdly, this is for singular comfort unto all Gods people, seeing the Lord their God is the only Monarch of the world, that exerciseth his Kingdome from generation to generation, this should strengthen them against all crosses, and losses, and troubles, and temptations, that though men would tosse them up and down, and trample them under their feet, and for that end doe evermore plot and practise against them, yet it shall goe well with the righteous: for the Lord raigneth over their most mortall adversaries: and though the times change, and mens affections change, yet their King is unchangeable; the same for ever, in mercy & goodnesse towards all his true harted Subjects; he hath turned every thing to the good of his Church heretofore, and so will he deale with his faithfull servants still, even to the end of the world. And thus much of the person of God, that he is a King.

Now for his behaviour, he doth not onely provide for his guests, but is there present himselfe (in the assembly of Saints) [*to see the guests:*] not, but he saw them before: but this is spoken for our capacitie, to signifie that as God doth see through us, so he will let men know, and feele, and finde, that he perfectly discerneth what they are, and with what hearts they appeare before him. Whence ariseth this point: that,

Doct. 1. Gods eye is upon all his guests. The Lord taketh speciall notice of every guest that commeth to his Feast.

There are many commers, but not all of one disposition: therefore doth he take a view of them, that their entertainement may be according to their condition and preparation: that

that if they be good, they may speed well; if bad, they may receive according to their ill deserts.

This is euident in *Zephania*, where it is said, that *the Lord will search Ierusalem with lights*: not that the Lord needeth candles or Torches; but to shew that there are many dark corners in mens hearts, where sinne lyes lurking: which if they will not search, the Lord will, and finde out every corruption therein, as men by burning Lampes come to the sight of such things as lye hidden in obscure and darke corners. To the same purpose it is said, that *all things are naked and open to his eyes*: and that his eyes are a flame of fire; noting unto us, that he pierceth and looketh through and through every mans heart, every mans couscience, and every mans conversation.

Zeph. 1. 12.

Heb. 4. 13.

Reasons: First, the Lord hath undertaken to bring every secret thing into Iudgement: therefore must he needs take notice thereof.

Reasons.
1
Eccl. 12.

2 Secondly, it is his office to reward every one as he knoweth his heart and his works: and therefore must he of necessity search into the same; for otherwise he could not proceede like a righteous Iudge, to give to every one an equall and perfect reward. Which maketh,

2
See M. *Cleuers* Sermon on Ioh. 6.

Doct. 2. Where this point is more largely handled.

First, for reproofe of those, that because they are admitted by the Minister, and allowed amongst men, and judged to be Christians, as men that can be touched for no grosse sin; have a very good opinion of themselves, as if there were nothing else required of them: but let such know, that there must bee a second survey and search; and where the Minister ends, God will begin; and if they cannot hold out in the second examination, and tryall made by the Lord, their case will be no better than his, who is found sitting at the Table without a wedding garment: therefore it stands men upon to see that they bee fitly qualified, before they intrude themselves into the Lords presence: for he hath fiery eyes to looke quite through them; and pure eyes that can indure no iniquity in them; and therfore before they come to this great Supper, they must by searching finde out their speciall sinnes and bewaile them, determining to leave and forsake them, and repayring to the meanes to get strength against them.

Note.
Vse 1.

Heb. 1.

Secondly, for consolation: seeing wee shall not meete the Minister onely at the Lords Table, but God himselfe in his owne person; this may comfort the hearts of those that have examined their soules, and lamented their sinnes, and have a true desire to be reconciled unto the Lord, and to obtain such mercies as doe belong to penitent persons, they shall receive according to their hearts desire & expectation, even strength against their corruptions & temptations, and freedome from, or ability under all manner of crosses and afflictions: for there the Lord of Glory will manifest his presence, in giving to every one, as he knoweth the integrity of his heart. Earthly Kings, though they be present, cannot looke on every particular person nor examine of what Country or condition every one of them is: but the King of Heaven hath an eye to every guest, considering what they are, and how affected and prepared: what they did the day before, what thoughts they had, what prayers they made the night before, and that very morning: he marketh and observeth what their hopes are, what their desires are, what they expect for the present, and what they purpose for afterwards: In a word, hee taketh particular notice of every good thing in his Saints, to reward it, and of every infirmity to helpe them out of it.

2. Chro. 6. 30.

Note.

[*And saw there a man which had not on a wedding garment.*] In that the King seeing this man at his Table, doth reprove him, and condemne him, for his want of good preparation; the Doctrine is, that,

Doct. 3. Fitnesse requisite in Gods guests.

It is not sufficient to come to Gods wedding-feast, but we must come as fit guests for so great a banquet, and such a glorious presence.

Iudas ate and dranke the blessed bread and Wine, as well as *Peter*; yet because he had a cursed and carnall heart, it was his bane, and laid him more open to every hellish temptation, and made him more lyable to every curse and plague of God: this was all that he got by it. So the foolish Virgins went to meet the Bridegroome, with Lampes in their hands, making a glorious shew, & doing many things in the worship and service of God, yet because they had not Oyle in their Vessels; as well as in their Lamps, that is, had not inward graces in their hearts,

Matth. 25.

and

and consciences, as well as outward semblances and shewes thereof in their carriage and behaviour, therefore their lights were quickly out, and when others were received as fit and meet guests, they were rejected and excluded, as unfit and unworthy of the Bridegroomes feast and company: so that outward termes and colours of Religion will not serve the turne; many shall cry, Lord, Lord, who yet shall be bid to depart from Christ, because they are workers of iniquitie: They brag they have *prophecied and cast out devils, and done many great works by his name*, but they did nothing for his name, but for their owne credit, or gaine, or for some carnall respect or other: and therefore seeking and serving themselves, the Lord esteemeth them wicked and ungodly persons, and punisheth them accordingly. Mat. 7. 22, 23.

Now the reason of this point, is, because the Lord commandeth us as well to come worthily, as to come: and as the prayers of the wicked are an abomination unto him, so are all other services of theirs: *to the uncleane all things are uncleane:* if men be dead in sinnes and trespasses, and live under the power of presumptuous sinnes, the things that are most helpfull and profitable in themselves, are made hurtfull and pernicious unto them, so that they are thereby made more impure and more unholy. *Reasons.* Prov. 28. 9. Tit. 1. 15.

Sith there will be such strict examination, and such a sharpe sentence of condemnation past upon those that do not get them wedding apparell, when they come to this wedding feast: this serveth to humble every one that hath at any time come to this royall feast without his wedding garment; as every one hath, so often as he came to any of the meanes of salvation before he was effectually called. It was Gods wonderfull mercy that we are not destroyed in the time of our unregeneracie, for abusing his gracious and glorious presence; and that he did so patiently forbeare us, and at length put it into our hearts, to put off our foule garments, and to sue unto him for white and pure rayment. And albeit the Lord have graciously spared us, yet should we judge our selves worthy to have beene destroyed, and ought to be humbled for our old sinnes, lest they bring upon us new judgements. *Vse 1.* *Note.* Rev. 3. 18.

Vse 1. Secondly, let us labour to put on this wedding-garment, seeing it is so requisite and needfull for every worshipper of God to be clothed therewith.

What the Wedding-garment is.

Now, if we would know what it is, the Apostle describeth it in part, *Col.* 3. 12. *Now therefore as the Elect of God, holy and beloved, put on tender mercy*, &c. As if he had said, sith God hath chosen you to eternall glory in the heavens, and provided unto you a kingdome, that you may raigne with his own Sonne, therefore do you leade such a life as becomes heires of such a kingdome, and adorne your selves with such graces as may beseeme the Spouse of Christ, and those that are the chosen people of the Lord, even such as are called unto holinesse, and unto whom God hath manifested his love: and seeing he hath forgiven you so many sinnes, and doth continually passe by so many of your infirmities, do you put on *tender mercy*, &c. He reckoneth up divers of those particular vertues, whereby he would have them shine forth before men; and first he willeth them to put on (*tender mercy*) not onely to have, but to put on a mercifull heart: many have this grace, which do not put it on, that is, do not stir up their hearts, nor make them sensible of the wants and necessities, and distresses of their poore brethren: the bowels of compassion are not so moved within them, that they out of a fellow-feeling of their griefes, do proceed from pitying of them, to relieving of them: but the Apostle would have men so to be endued with these graces, that they put them forth for the use of others, as occasion is offered.

The next vertue which we must put on, is (*kindnesse*) we must not be fierce, nor froward, tart nor sowre in our speeches or carriage, but be affable, and amiable in our conversation, that so we may not discourage, nor discountenance those that have to speake or deale with us.

But how may we attaine this kindnesse? get (*humblenesse*) which is the next vertue: for whence commeth it to passe that men are so harsh and rough, so lowd, and full of crying in their speeches? the very true reason is because they are proud and haughty: therefore the same minde should be in us, that was in Christ Iesus who was full of gentlenes, and still ready to beare with infirmities, to passe by offences, and pray for his foreest adversaries.

The

The next grace is [*meekneſſe*] which conſiſteth in this, that we be not buſie and violent in our owne private matters, but content to part with our owne right, ſo farre as Gods glorie and a good conſcience do require.

Another vertue is [*long-ſuffering,*] which is fitly joyned with the former: for ſome might ſay, I have ſhewed meeknes and peaceableneſſe in my behaviour, but all will not ſerve the turne, I am ever vexed with unkindneſſe and indignities, and muſt I ſtill put up all? Yes ſurely, you muſt ſuffer long, therein imitating the Lord himſelfe: for hath he not borne long with you, did not he ſpare you many yeares before your converſion? and are you ſo reformed now, that you need not his long-ſuffering and patience? *Objection.* *Anſw.*

Oh, but thoſe with whom I have to deale are very full of infirmities and defects. Beare with them then, *Ver.* 13. you are not without imperfections your ſelfe; they put you to the triall now; you know not how ſoone you may winne them or ſome others to the like, and therefore ſtrive to beare with them, and ſeeke rather to mend faults, than to find faults: and to help men out of them, rather than to be imbittered againſt them for the ſame. *Objection.* *Anſw.*

But there is a quarrell betwixt us, and I cannot bring my minde to peace, till that be firſt ended. The Apoſtle telleth you how to make briefe worke, and how to make the beſt, cheapeſt, and moſt Chriſtian end of all controverſies, and that is, [*freely to forgive one another.*] *Objection.* *Anſwer.*

But who could ever put up ſuch wrongs, and ſit downe by ſuch injuries? Chriſt Ieſus could, and did: and therefore it is added, *Even Chriſt Jeſus forgave you, even ſo do ye.* There is none of the Elect of God, but muſt be driven to confeſſe, that our Saviour hath paſſed by farre greater matters in us, than we can do in any man: yea, and doth ſo ſtill, even every day and houre, or elſe it would go full ill with us: which being ſo, they ſhould not ſticke to forgive and forget one anothers treſpaſſes and offences, of what kinde, and of what degree ſoever. *Objection.* *Anſw.*

Theſe vertues if we can get and exerciſe, it is certaine that we have the wedding garment, and therefore may boldly and

comfortably stand before him that hath pure and fiery eyes: for say that he hates all iniquity (as indeed he doth) with a deadly hatred: if we do so too, God and we are of one minde, and of one side, and he will never lay any of our sinnes unto our charge.

Who must bestow the Wedding garment,

Thus have we heard what the wedding garment is: now it is further to be considered, how we may come by it: and the way is, to go unto Christ Iesus for it: for his Spouse must be clothed and decked by himself, who is the Bridegroome: and

Rev. 3. 17, 18.

therefore he exhorteth the Church of the *Laodiceans* that was *poore, and miserable, and blind, and* [*naked*] *to buy of him* [*white rayment:*] which is the *righteousnesse of Saints, Rev. 19. 8. that their filthy nakednes might not appeare,* but be covered through

Psal. 32.

the righteousnesse of Christ, which maketh us as righteous here in Gods account, as we shall be, when we come to heaven, though we cannot see it so clearly, nor apprehend it so fully. Now we see where it may be bought; the next question will be, how it must be bought?

How it must be gotten.

And for answer thereunto: we must know that three things are to be performed.

1

Put off our rags.

Ephes. 4. 22.

The first is, that we must put off our owne filthy and ragged clothes, to wit, our sinfull and corrupt natures, and our bad and vile conversation, as the Apostle willeth the *Ephesians, Cast ye off, concerning the conversation in time past, the old man, which is corrupt through the deceiveable lusts.* This then is the first duty, by sound and hearty repentance to make a riddance of all grosse sinnes, and to purge our selves as much as possibly we can, from all infirmities: for certaine it is that the wedding garment cannot be obtained, untill we be fit for the same. The old man and the new will not agree together. Wherefore when the Prophet *Isaiah* exhorteth men to come

Isa. 5. 5. 7.

and buy, &c. he saith, *Let the wicked forsake his wayes, and the ungodly his owne imaginations,* &c. Now when we forsake them, when with purpose of heart we cleave unto the Lord, and endeavour to depart from all iniquity.

2

Desire it.

The next thing required of him that would buy this white raiment is, that he must much esteeme & desire it: for the thirsty soule alone shall be satisfied with good things. Now that

we

we may get this spirituall affection, we must labour to have a sight of our miserable estate while we are naked and destitute of this rayment, and of our happy case when we shall be adorned therewith, which being well considered of, will make us more to affect it, than all the treasures of the world. Isa. 55.11.

Thirdly, he that would be a good chap-man, and procure himselfe these heavenly robes, must come to the places and shops where he may buy and have choice for his mony: which are, where the Word is powerfully preached, and the Sacraments duly administred. Thence must these robes be fetcht, whereby all naked soules may be covered, and the most deformed creature may be beautified: the word is it which worketh Grace, and together with the Sacraments doth continually increase the same: so that thereby the Lord conveyeth unto us whatsoever legacies Christ hath deserved for us. And thus we see how the wedding garment may be come by: our owne ragges must be rejected, this must be desired and sought for where it is to be found and to be obtained. 3 Seeke it where it may be had. Iam. 1.8. 1 Cor. 10.16.

A third use of this point, may be for an exceeding great comfort unto them that have put away their sinnes by godly sorrow, and have gotten an appetite to the food of their soules, they may come as welcome guests, and such as have put on the wedding-garment: they need not be afraid that God should look upon them, but have great cause to rejoyce that they are so fitted and prepared, that they may comfortably stand in his blessed presence, and be worthy partakers of his royall feast. *Use* 3.

Lastly, this is for terror unto those hypocrites, who though the Lord do call upon them, and proffer them his Sonne, and his Spirit, and his kingdome, yet they will not part with any sin, for the obtaining of these excellent things; but have their appetites so taken up with earthly things, that they have no mind to spirituall things, neither will they come to the means, nor repaire to the market where this royall clothing is to be had; but absent themselves from the word; and especially from the Sacrament. These are much to be condemned and sharply to be rebuked, as despisers of the holy things of God. *Use* 4.

Oh, but one lives in malice, and another in uncleanesse, &c. and therefore they forbeare comming. *Objection.*

This

Answer. This is the most wretched excuse of all: why doest thou not get out of thy malice, and leave thy filthinesse? wilt thou preferre the satisfying of thy lust, before the saving of thy soule? what is this but plainly to refuse and to reject the Lords banquet? and can such looke to escape the heavy hand of the Lord? If they were worthy to be destroyed, that stayed away upon this pretence, I have married a wife, and therefore I cannot come: I have bought Oxen, and therefore I cannot come: What then do they deserve, that will absent themselves under this colour, I live in malice, and therefore I cannot come: I must follow my sensuall and divellish lust, and therefore I cannot come: If the workes of our Callings may not in any case keepe us from the Lords Feast: then much lesse may the works of the flesh, and of the Devill.

Note. Luk. 14.

Doct. 4. God deales in a peaceable manner even with sinners. Gen. 3. 9.

Verse 12. (*Friend, how cameſt thou in hither?*) *Doctrine.* When God hath to deale even against wicked sinners; yet he doth plainly, and in peaceable tearmes convince them, before he passeth sentence on them for their faults. So hee dealt with *Adam*, when he had eaten the forbidden fruit, and thereupon fled from God, and hid himselfe among the trees of the Garden. *Adam* (saith he) *where art thou? q.d.* why doest thou flie from me, and leave the place of thy calling? *Hast thou not eaten of the tree whereof I commanded that thou shouldest not eate.* He comes not upon him in violence or fury, but quietly cals him by his name, and in a coole manner reasons the matter with him. In like manner deales Christ with *Judas*, *Friend betraiest thou the Son of man with a kisse?* as if he should have said, *Judas* howsoever this kisse may seeme to proceed from love, yet indeed it cometh from pretensed malice & mischiefe

Reasons.

1 The reasons why God taketh this course, are;

Firſt, becaus this milde and gentle dealing maketh men see their faults more evidently; whereas, hasty and violent speeches do either discourage, or imbitter the heart, and cast such a miste upon the minde, that it cannot so well discerne of it owne errour.

2 Secondly, if there be proceeding to punishment, the punisher is much cleared by this meanes: for when the offence is quietly laid open to the view of the offender, so that he cannot but con-

confesse his guiltinesse, then must he needs acknowledge that he is justly and equally dealt with, when punishment is inflicted upon him.

This is for our imitation, that if we would have any partie set downe and humbled for his sinne, we should endeavour in the quietest and best manner to convince him of his fault. Use as hard arguments as we will (for so the Lord doth) but withall look that we use soft speeches: for that is the way to make men thinke hardly of themselves; whereas the contrary will cause them to think hardly of us. And here are such to be blamed, as when any thing is distastfull to them, are presently hot and boistrous, and lowd, and full of crying: and so rather hurt the eare by the lowdnesse of the voice, than helpe the heart by the force of their reproofe: whence arise these two inconveniences: First, that the party looks not so much to his owne falling, as to their passion: and secondly, as he is not convinced, so they are not esteemed: but though they have the right on their side, yet they lose the due regard of their cause, and reverence of their persons. And therefore the Apostle telleth *Timothy*, that the servant of God must not *strive*, but *must be gentle towards all men*: he must not be clamorous and violent, but *suffer evill men patiently, instructing them with meeknes that are contrary minded*, &c. For this is the way, if there be any, to bring them to sound repentance, that they may come out of the snares of the devil. This (I say) is the way, to let them see good reasons against their sins, and a good affection towards their persons: these are the best helps, and hereby we shall be sure to please God: and if the party will ever be broken, it must be by the weight of good arguments, pressed in meeknesse of wisedome, and proceeding from a mercifull heart.

Use 1.

2 Tim. 2. 24. 25.

But they are vile and wicked persons, with whom I am to deale, such as deserve little or no mildnes at all. Be it so: yet we see here when God was to reason with a reprobate that was ready to be turned into hell, he proceedeth calmly and quietly against him. And so dealt *Joshua* with *Achan* that had committed such execrable wickednesse, as that the whole host of God sped the worse for him: *My son* (saith he) *I beseech thee give glory unto the Lord God of Israel, and make confession unto him,*

Objection.
Answer.

Vse 2. *him*,&c. Secondly, this is for consolation. Will the Lord give such good termes unto reprobates that are to be cast into hell-fire? then surely he will much more use mildnesse towards his people: if Gods enemies have good words from him, then what may his friends expect at his hands?

Doct. 5. [*And he was speechlesse*] *Doct.* Though sinners have many excuses and colours, when they are to deale with men like themselves, yet when God commeth to examine and sift their consciences, they shall have nothing to say for themselves.

Sinners shall be put to silence.

This is to be observed in *Judas*, that though he were very subtle, and a notable cunning hypocrite, yet when the Lord wakened his drowsie conscience, he brake forth into a plaine confession, *I have sinned betraying innocent bloud.* He had no manner of defence or apology for himselfe in the world.

Mat. 27.4.

The like may be seene in cursed *Pharaoh*, who in his extremities was driven to confesse that he & his people had sinned, *Exod.* 19.27. And at the last day it is said, that the books of all mens consciences shall be opened, *Rev.* 20.12. And then their sinnes shall be set in order before them, and their owne hearts shal be as a thousand witnesses to accuse and condemne them.

Reason. The reason of this point is, because the Conscience is the Lords Officer, and it cannot but speake truth when God will have it, through the light of knowledge which he hath put into every mans soule by nature.

Vse. If then we would be able to stand before the Lord, when he shall come to try us in the fire of affliction, but especially at the last dreadfull day of judgement, when the bookes shall be laid open; and every man shall be judged according to his works: then let us take that course which will make us able to do so: and that is, to get a lively faith, a good conscience, and holy and sound love, and to testifie our loving heart, by our loving behaviour; not to love in word alone, but in deed. *Thereby shall we assure our hearts before him, and have boldnesse in the Day of judgement:* so that pure and Christian love with the fruits of it, is the best meanes to make us with confidence and comfort, to hold up our heads in the day of accounts.

1. Ioh 3.18,19. Chap. 5.17.

Secondly, this is for comfort against all the false clamors and accusations that are raised against Gods servants: the wicked here

here have great matters to charge them with, and have much to say for their unrighteous proceeding: but at the day of the Lords reckoning, they that have most to say now, shall have least to say for themselves, and little doth any know how soon he may be called unto the barre. Therefore let Gods children commend themselves unto God in well-doing: he is the great Iudge of the whole wotld, and with him righteous men shall have good hearing in their just and righteous causes, and all evill men shall be put to silence. Godly men shall lift up their heads with glory, and wicked sinners shall stop their mouths with shame.

Verse 13. [*Binde him hand and foot.*] Hitherto of the examination, and conviction of him that had not on a wedding garment. Now followeth his sentence, well befitting the party offending. [*Binde him hand and foot:*] he had abused his hands and feet, and dishonoured God by his whole body, and therefore just it is that he should be punished therein: [*Take him away:*] because he had onely beene in the Church, but not of the Church, at the meanes, but not profited by them; therefore must he now be separated from all communion with God or his Saints: [*And cast him into utter darkenesse:*] Seeing hee loved darkenesse more than light, therfore he shal have enough of it? he must be cast into a hell of darkenesse.

Out of all which, this generall point may be noted, that the speciall time and place of the punishment of wicked men is after this life in hell fire: here ungodly men have liberty both of hand & foot, and the Saints of God are in greater restraint: but why is that? because sinners shall never have their full measure of woe, till they be cast bodies and soules into hell fire; at which time they shall be made capable of the extremitie of all miseries, because then their iniquities are growne to a full height and ripenesse.

Doct. 6. When and where wicked mens chiefe punishment shall be.

This is evident in the Gospell, where it is shewed, that after the generall Assises at the last day, the ungodly of the world *shal goe unto everlasting paine*, Math. 25. 46. and this is testified by *Daniel*, *chap.* 12. 2. who saith, *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and perpetuall contempt*: here they taste of Gods displea-

displeasure sundry times, and in sundry sorts, but there it shall be poured upon them in full measure.

Therefore let us never envy their prosperity, nor think that God taketh no notice of their sinnes, because he delayeth to inflict punishment upon them for the same. Iudges doe cause notorious Malefactors to be reprived sometimes, but it is in no great favour unto them, though in the meane time, it may bee, they sharpely correct their owne children: so doth the Lord deale, severely chastising those that are of his owne family, but letting reprobates thrive in their sinfull wayes, that in the end he may pay them home for all.

Vse 2. Secondly, sith wicked mens punishment shall be principally in hell, and the Church shall never be fully rid of them till than: Therefore let us not be discouraged, though for a while Tares be mingled with the Wheate, there is some use of them, and God seeth that wee have need of such launders now and than, while we remaine upon the face of the earth; but when we come to heaven, we shall be quite freed from them: and therefore in the meane time let us not bee discouraged, as though we should never be freed from them; but let us waite Gods time, when he shall command his holy Angels to separate them from amongst us, and to give them their due in the lake that burneth with fire and brimstone for ever.

Vse 3. Thirdly, let us observe this from the contrary, that as wicked mens full judgement, so godly mens full payment is deferred till the last day. They have many comfortable refreshings here, but at that day they shall have fulnesse of joy, holines and glory that shall indure for evermore.

As sinners at that time shall be deprived of all good things, and be vexed with all manner of evils; so the Saints on the other side, shall bee exempted from all evill, and be brought to the enjoyment of all good: as sinners shall bee perfectly miserable, so shall the Saints bee perfectly happy: as the one shall be sensible of their wretchednesse, so shall the other bee of their blessednesse: and as the one shall be everlastingly miserable, so shall the other be eternally happy: in a word, there shall bee every way as much joy and felicitie in heaven (and more too) than there shall be woe and anguish in hell. Which

should

ſhould ſtay us from fainting under our croſſes and ſorrowes, our temptations and corruptions: wee can eaſily thinke that wicked men have an ill bargaine, though they enjoy the pleaſures of ſinne for a ſeaſon, beeauſe they muſt come to ſuch torments in the end: and, why ſhould not we judge, that we have a good bargain, though we paſſe through the fire, and be in the Lords furnace for a while, ſith we ſhall attaine to ſuch joyes at laſt, as farre ſurpaſſe the reach of any mortall man. *Note.*

FINIS.

THE SEVENTH SERMON of the Lords Supper.

PSAL. 119. VERSE 1. &c.

1 *Blessed are those that are upright in their way, and walke in the law of the Lord.*

2 *Blessed are they that keepe his testimonies, and seeke him with their whole heart.*

3 *Surely they worke none iniquity, but walke in his waies.*

4 *Thou hast commanded to keepe thy precepts diligently.*

THE principall purpose of this whole Psalme is to celebrate and set forth the praises of Gods holy Word, for the admirable excellency of it, the observations and keeping whereof, hee commendeth in this first part, and in these present verses by the { 1 *Manner* of it. 2 The *Motives*, whereby we are invited unto it.

For the *Manner*, it is needfull that first there be internall truth and uprightnesse, devoid (as farre as is possible) of hypocrisie, together with an intire and serious contention of the minde, without negligence and remissenesse: secondly, that there be externall obedience yeelded unto it, by the exercise of all good duties, making our life a journey, and Gods law or doctrine, the way wherein we constantly travaile, without wandring either on the right hand, or on the left, by lust, carnal reason, or any pretences whatsoever, dissonant or swarving from the right rule of the same, untill wee come home, and arrive at the desired place of our rest and felicity. Which hee

also reporteth in the second verse, although in other tearmes, as of *keeping*, viz. in minde, conscience and practice, *his testimonie*, his blessed word whereby his will is published, and witnesse is borne of his heavenly pleasure.

The *Motives*, or arguments perswading to this sound and sincere obedience, are partly from the comfortable effects which it produceth, and partly from the force of the cause which may and ought to provoke men unto it.

One effect is generall, in that it maketh a man truly happy. hee is blessed thereby with all desirable welfare, whatsoever may doe him good in this life, in every respect, and with assurance of eternall glory and immortality, with full and perfect blisse, in that world which is to come. This one word *Blessed*, comprehendeth in it more precious and delectable treasures, than all the tongues or bookes in the world can severally specifie.

The other effect is more speciall, namely immunity, freedome from the bondage and thraldome of sinne, they are not workers of iniquity, although they often fall into it. Notwithstanding they are compassed about with many infirmities, and doe divers things which God forbiddeth, yet are they not artificers of evill, nor slaves to Satan or corruptions; as for their frailties the Lord passeth by them, *he seeth none iniquity in Jacob, nor transgression in Israel*, Numb. 23.21.

This is illustrated by the contrary, the vertue and power that is in them for wel-doing: so farre are they from that miserable bondage to live in the seruice of sinne, as that hey are made able to performe good services to God, and the same they doe, and constantly proceede therein, choosing *his waies* which he prescribeth, for their wayes to walke in.

The cause which should compell and urge every one to be obedient, is that high and soveraigne authority of the Lord himselfe, exacting it as a duty of loyalty, and laying his commandement upon all men, that they accurately observe that which he giveth them in charge; not dispensing with themselves, and taking liberty to be directed by their own likings.

Verse

Ver. 1. *Bleſſed are thoſe that are upright in their way, &c.*

IN that when the Prophet would make known unto all the world, who are in the happieſt eſtate, & in the higheſt place of account with God, he deſcribeth and ſetteth them forth by this property: that they are ſincere in heart, & upright in life & converſation; in a word, ſuch as truely feare the Lord. The point hence to be noted in generall, is this, that Grace & Religion is the way to all bleſſednes. Religion is the way to happineſſe. *Doct.* 1.

This doctrine the *Pſalmiſt* confirmeth unto us in ſundry other places, as *Pſ.* 1. *&* 112. *&c.* In the former whereof he declareth, who is a man truely religious, to wit, he that eſchueth ill counſels, and ſinfull practiſes; and on the other ſide, imbraceth and delighteth in goodnes and godlines, and in the means of obtaining and increaſing the ſame: and then hee pronounceth ſuch a man bleſſed: *Bleſſed* (ſaith he) *is the man that doth not walke in the counſell of the wicked, nor ſtand in the way of ſinners, &c. But his delight is in the law of the Lord, and in his law will he meditate day and night.* Pſal. 1. 1. &c. and 112. 1. And to the ſame effects, is that in the other *Pſalme* before named; *Bleſſed is the man that feareth the Lord, and delighteth greatly in his commandements, &c.* Throughout which *Pſalme*, we may obſerve as the true & certain notes of a righteous man, ſo alſo his priviledges, which are very many, and very great, both in regard of himſelfe, and of his poſterity, which ſhall ſpeed the better for his ſake. Notable likewiſe in that place of *Deuter.* where the Lord ſpeaketh unto his Church in this manner: *Bleſſed art thou O Iſrael; who is like unto thee, O people, ſaved by the Lord, the ſhield of thy help, & the ſword of thy glory?* which ſpeech is not to be underſtood, as pertaining only to that nation, but as belonging to all that are the true *Iſrael* of God, & that ſerve him with an upright & faithful hart. Now what ſaith he of the? *Who is like unto thee, O Iſrael?* Why? if they ſhould have looked to outward things, they might have anſwered, the *Egyptians*, the *Edomites*, *Aſſyrians*, nay the very *Canaanites* themſelves are like unto us, yea far beyond us: for at that time when this was ſpo- Deut. 33. 29.

ken, they were in the wildernesse, travelling towards the promised land, & what great matters had they then? *Moses*, who was the best of them, had not a house to rest his head in: none of them could say, This is my ground, there is my corne, thus large are my revenews by the yeare, &c. but they were all tenants at will, at a dayes, or at an houres warning, or lesse, even as Gods pleasure was: yet the Lord maketh a challenge against all the world; *Who is like unto thee, O my people, saved by the Lord?* meaning indeed, that no nation under heaven was comparable unto them, in regard of the wonderfull things that God had wrought for them, and in regard of those heavenly prerogatives which he had vouchsafed unto them, the meanest hewer of wood, or drawer of water, amongst them was to be preferred before the mightiest Monarch in the world; and that may be said of all true Christians, which was spoken of them; *Who is like unto thee, O people, saved by the Lord?*

The truth of this will more evidently appeare, if wee will weigh the things that follow: Namely,

1 What misery Grace doth free us from.

2 What good things it maketh us to enjoy,
- 1 In this life,
  - 1 Estimation.
  - 2 Safety.
  - 3 Comfort.
- 2 In the life to come, all manner of happinesse.

1 What misery Grace freeth us from.

1 First therfore, that we may see what misery it frees us from, wee must consider, that men naturally are the children of wrath, under the curse and malediction of God, subject to horrible vexations and terrours: all their life long, they live in feare of death, and of such judgements as are forerunners of death: their table is a snare, and their prosperitie their ruine: their adversity is imbittered, and their callings accursed; and in a word, nothing maketh them better, but every thing a great deale worse; all being infected and poysoned

Note.

unto them by their own sinnes, and Gods fearefull vengeance upon the same. If they live, it is to the increase of their damnation: if they die, they goe to take present possession of destruction: if they refuse to eate and drinke, they are murderers of themselves: if they doe eate and drinke, they are usurpers

pers of that which is none of their owne. If they come not to the Word and Sacrament, they are contemners of Gods ordinances: if they do come, they are profaners of the same, and so shall be further hardened, to their finall perdition: and is not this a wretched case? Though for their apparell, they were clothed as *Solomon* in the midst of his royalty: though their robes were as rich as was *Aarons* Ephod, or Breast-plate, or the most costliest parts of his garments, all were of no worth without grace: though they fed on the daintiest dishes, and did eate Angels food (as the Israelites are said to do) yet if they be sinfull and rebellious, they shall perish as *Corah, Dathan, & Abiram*, and many other of them did. Though their habitations were as sumptuous and delightfull as *Paradise* was, yet they could have no more comfort therein, then *Adam* had, who when he had once broken the Commandement of God, in eating of the forbidden fruit, notwithstanding all things remained in their excellency as before, yet he was surprised with the terrours and feares of a guilty conscience, and could take no pleasure in the goodly Rivers, in the pleasant fruits, in the variety of all the creatures that were in the garden of *Eden*, &c. But he was faine to flie from Gods presence, and to hide himselfe among the trees of the garden.

And last of all, though their dignity were never so great: their possessions never so ample and large, and their substance never so plentifull and abundant, yet they could have no more comfort in any, or all of these things, than *Belshazzar* that impious king had, who for all his valiant Captains and Souldiers, for all his great cheere and plenty of wine, for all his jollity and triumphing over Gods people, for all his merrie companions that he had about him, and all the meanes that he had to comfort him; yet was he in such horrour, when he saw on the wall the hand-writing against him, *That his countenance was changed, and his thoughts troubled him, and the joynts of his loynes were loosed, and his knees smote one against another.* Dan. 5. 6.

This (and much more lamentable than can possibly be expressed) is the case of all unregenerate men: and how great then must the excellency of Grace needs be, which freeth a

man from this wofull estate and condition? Yet this is not all, but as it freeth men from this misery, so

2. Secondly, it bringeth men to the enjoyment of all good things: and that first, in this life, it procureth them the benefits following, namely,

What good things Grace maketh us to enjoy.

1. First, a good estimation: so that it may be well said, that *the righteous is more excellent than his neighbour:* and that of all other, they are the most glorious people, that have the Spirit of Grace and of Glory dwelling in their hearts. For they are precious in Gods sight, as being his chiefe treasure: precious in the eyes of his people, precious in the account of the Angels: yea reverent in the sight of the very wicked, who esteeme them to be honest men, and dare trust them before any other; many times, with their goods, with their children, and their portions, yea and with their soules also. For when they are in any extremitie, lying upon their death-beds, or the like, Oh then they cry out, Send for such a Preacher; send for this or that good man or woman: now their prayers and their speeches might do me good, which heretofore I have rejected, or lightly esteemed: and then none is to bee compared to them, none to be sought unto in respect of them. And when they labour to disgrace and vilifie them, by tearming them dissemblers, and hypocrites, even then against their wills; they highly commend them; for it is in effect, as if they should say: these men pretend they have many vertues in them, but I would not have men thinke, that they are so good and godly as they seeme to bee: If they bee, then they must needs be an excellent people indeed: (For there is none that hath any civilitie in him, but he will acknowledge that it is a good thing to heare, and reade, and conferre, and to spend much time in prayer, as Gods servants do; but they cry out, that they do not these things well, nor with a good heart.) Now if Christians consciences do beare them witnesse, that they do performe these duties in uprightnesse, then they have the testimonie of ungodly men themselves on their sides: and till they can disprove the soundnesse of their hearts, they must, whether they will or not, justifie their behaviour. Thus wee see how godlinesse winneth a good

1 A good estimation. Pro. 12. 26.

Note.

good estimation.

Now secondly, it doth also bring safety with it: it setteth men out of gunshot, so that neither the devil, nor all the powers of hell, can annoy or hurt them: nor any, or all of the devils instruments in the world, prevaile against them, for their overthrow: for the Lord is evermore a shield and buckler unto them, so that they must first strike through him, before they can come at them. *He will cover them under his wings, and they shall be safe under his feathers*, Psal. 91. 4. 2 Safety.

Thirdly, the vertue and power of grace is such, that it maketh Gods children to rejoyce, even in affliction; as was verified in *David*, who when he had many malicious adversaries against him, and many troubles beset him round about, yet he had more joy of heart than they had, *when their wheat, and their wine did abound*. And so it is with all Gods servants: as their sufferings are many, so are they refreshed with manifold consolations. 3 Consolation. Rom. 5. 3. Psal. 4. 2. Cor. 1.

And when outward matters of rejoycing are furthest removed from them, then are they driven nearer unto God, the fountaine of all true comfort, and by that meanes their hearts are exceedingly revived. And if they be so much cheared in the times of their greatest adversitie, how much more joyfull are they in the dayes of their prosperitie, *when he maketh them to rest in greene pastures, and leadeth them by the still waters: preparing for them a table, in the sight of their adversaries, annointing their heads with oyle, and causing their cups to runne over*, as the *Psalmist* speaketh: And they withall have a principal care to entertaine Gods blessings with thankfulnesse, and to serve him with a good and thankfull heart, in the use and enjoyment thereof. Psal. 23.

Now if their estate be so blessed in this life, what shall their happinesse be when they depart out of this life, to have the fruition of those joyes, which are prepared for the Saints in the kingdome of glory? where all teares shall be wiped away from their eyes, and they being altogether freed from sinne and sorrow, shall receive an immortall crowne of blessednesse with the Saints and Angels, in Gods owne presence, *where is fulnesse of joy, and at whose right hand are pleasures for* Psal. 16. The happines in the life to come.

evermore; where there shall be no parting of company, nor possibility of any unkindnesse, nor tediousnesse in conversing together.

Much more might be spoken of the excellency of this estate, and yet when all hath beene said that can be, it is nothing in comparison of that which the thing is in it selfe, and we shall finde it to be, when we shall lay downe this body of corruption, and be clothed upon with perfect glory. But yet that the dignitie thereof may somewhat more clearly be seene into, let us consider a little further of the

1 Price,
2 Rarenesse, and } thereof.
3 Continuance

The price of Grace.

1 First, concerning the price that was laid downe for the purchasing of it, it was the greatest that ever was given for any thing; for there goeth more to the buying of a Christian, than to the making of the world: for in the creation, God did but say the word, and all things were presently formed according to their severall kinds: but in the worke of redemption, God was not onely to say, but to pay also, and that full dearly, even the bloud of his owne Sonne, which was of an infinite value. And therefore if things are to be esteemed according to that which wise men will give for them, surely the estate of Christianity must needs be worthy high estimation, sith the wise God provided it for his children at such an ineſtimable reckoning.

The rarenesse of it.

Mat. 7. 13, 14. Luk. 12. 32.

2 Further in respect of the rarenesse thereof, it is to be accounted very admirable. If things that are very deare were also very common, that would diminish some part of their worth, but as for this, it is both precious and rare. There are but a very few selected ones, that the Lord hath singled out to be partakers of the life of Grace, and to be afterwards heires of the kingdome of glory, which maketh it to be a gift of farre greater estimation.

3 The continuance of it.

3 Lastly, if it were both deare and rare, yet if it were to be enjoyed but a little, it were the lesse to be regarded: therefore this addition there is unto the happinesse of this estate, that

it

it is also durable, yea everlasting. And whereas all worldly excellency, and all earthly promotions are temporary and vanishing, so that a man may be very high this day, and as low ere to morrow, and none can be happy in possessing those things, through the losse whereof he may so quickly become miserable: it is otherwise with them that are in the state of Grace, for that never fayleth: once a Christian, and ever a Christian: as the Lords purpose changeth not, so neither doth our condition change: but if we have begun in Grace, we shall end in glory, that never shall have end. *Psal.* 16.11. *Dan.* 12.2.

Is it so, that Religion and true piety, is the ready way to the higheſt advancement: then hence let us learne to set our hearts chiefly thereupon, and above all the treasures in the world principally to affect that. We count it good husbandrie in the first place, to seeke after those things that will do us most good: if silver be offered, we will preferre it before Brasse; and if Gold be offered, we will take it rather than Silver. Now concerning this heavenly wisedome, it is said: *Receive mine instruction and not silver, and knowledge rather than fine Gold: For Wisedome is better than precious stones, and all treasures are not to be compared unto her.* And this should encourage us rather to use all industrie for the obtaining of this blessed estate, because it is a thing have-able. It were in vaine for a base person to sue to be a King, a Duke, or a Lord: none almost is so fooliſh, as to seeke for such preferments, because they know it would be but lost labour. But there is not the meanest servant, slave, or bondman, but may attaine to this spirituall dignitie, which is farre beyond all the advancement that the Kingdomes of this world can possibly yeeld. Hee that can pray, heare, meditate, conferre, and judge himselfe in secret before he commeth to the Sacrament, and with all good care and conscionable respect, use all Gods ordinances for the obtaining of faith and other graces, which do ever accompanie the same, shall be sure of good and happy successe: for the Lord will be found of those that seeke him with a true heart; therefore let us not so cast our eyes on earthly commodities, as that in the meane time we neglect this pearle

Vse 1. Pro. 8.10.11.

of

of price, and this inestimable jewell, that will so exceedingly enrich us. The Apostle telleth us, that those that runne in a race for a prize, though it be but a garland that is set up, so that they can gaine onely some small credit of their agilitie and nimblenesse in out-running one another, yet they will put off all that might clogge and hinder them in their race, but especially if they should runne for a crowne of gold: neither will they be so foolish as to stoope downe to take up every pin or point that lyeth in the way; and yet they runne but at an uncertainty; when they have done their best, another may carry away both the honour and commodity from them, and certaine it is, that but one alone can win the prize: and even he also, though he have the applause at one time, may go away with the disgrace at another; or if his credit do continue all his life time, yet death will take it away at last. From all which the Apostle would have us to draw this conclusion, that if such kinde of persons, notwithstanding all that hath been said, will so bestirre themselves, & seek to acquit themselues every way like men; then much more ought we to put our selves to it, and with all alacrity run the race that is set before us, sith we run not at an uncertainty, but are sure to obtaine the crowne; one shall not prevent nor deprive another, but all shall undoubtedly get that which they do expect; & especially seeing that withall we strive for an incorruptible crowne, and shall attaine unto not a fading and vanishing, but an abiding and everlasting dignitie.

1. Cor. 9.19.

O but (will some say) we bestow our paines and endevors so much about spirituall things, in the meane time, we shall neglect those earthly things that are needfull, and so bring our selves to poverty. Nay, not so, provision for our everlasting estate, doth never impaire our present estate: for *godlines hath the promises of this life, and of that which is to come:* and thereby shall all matters be blessed unto us.

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nswer.

1. Tim. 4.8.

Have we inheritance, wealth, reputation, dignity, &c. This wil assure us that we have a good title unto all, and season and sweeten all, that every one of them shall be comfortable and profitable unto us, making it cleare unto our hearts and consciences, that the Lord sendeth them in mercy, as pledges of greater

greater matters that he meaneth to bestow upon us.

Have we not these outward things? Godlinesse will make a supply in stead of all: for that *is great gaine with contentment*, in comparison of which, all the promises of contenrednesse that other things make unto us, will be found to be but meere illusions; because it certifieth our soules that God will provide sufficiently for us, which perswasion alone is able to stay the restlesse and unsetled mindes of the sonnes of men, from pursuing after the unprofitable, deceitfull, and lying vanities of this present evill whrld. 1 Tim. 6. 6.

Seeing religion is such an incomparable treasure, it should instruct us in the second place, to have the meanes in due estimation whereby we may be made truely religious, by which our mindes that are blinde, may be enlightened, our hearts of crooked may be made straight, of proud may be made humble. and of fraudulent may be made true and faithfull. And those meanes are the Word, the Sacrament, Prayer, and the like, which are the steps wherby we must ascend unto this honourable estate: for it is as possible for men to make staires to climbe up unto the skie, as for us without these, to ascend unto heaven, by any devices of our owne framing. *Vse 2.*

The Word is the key that must open hell gates, to set us at liberty from the bonds of sinne, of Sathan, and of death, and to unlock heaven gates, that we may have entrance into glory: in which respect it is, that Christ saith unto *Peter*, that he wold give unto him (and consequently to all Ministers of the Gospell) *the keys of the kingdome of heaven*, that is, the dispensation of the word, which maketh the way into heaven lye open to all such as by faith receive the same into their hearts. So that we shold not come unto the means with a base cõceit, or light estimation thereof, but with a large and ample desire & expectation of taking benefit thereby. If men can once espie a way how they may rise in the world, either in great wealth or promotion, they will be most industrious & laborious in that course; they will refuse no paines in seede time, though the weather be unseasonable and cold, and their worke every way troublesome: but they will put themselves to it with all care and industrie, in hope (though it be but an uncertaine hope) of

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bettering their estate. So those that live by Faires and Markets will not faile one of them ordinarily, neither heat nor cold, winde nor raine, nor any the like impediments shall hinder them from pursuing their commodity: and why then should we be negligent, and play the sluggards while our seeds-time
Ier. 4. lasteth, and the Lord biddeth us *plow up the fallow ground* of our hearts, that he may sow therein the seed of life, which will never faile to yeeld us a plentifull Harvest, if we can wait upon him for the same? And why should we be slacke and carelesse when our chiefe Market-dayes & Faire-dayes come, and not rather set our hearts and endeavours to seeke after those things, which all that seeke shall finde, and being found will make us men for ever.

Vse 3. This should be an encouragement unto us, not to thinke any thing too much, that we can do or suffer, in or for the profession of Christianity.

Objection. Difficulties in Christianity. Oh, but it is an hard matter (may some say) to fast and pray, and mourne, and grieve our hearts continually for our sinnes, and when we have done all, to be derided and maligned, persecuted and slaine for a good cause: and besides all these, to feele Gods hand scourging us, sometimes with povertie, and want, sometimes with feares and terrours, sometimes with temptations and inward conflicts, &c.

Answer. These things seeme very great, and very tedious indeed, to flesh and bloud: but in truth they are small, yea matters of nothing, if we consider what is the use of them, and what will be the end of them: and therfore let us remember for our comfort when we are in this strait and difficult & unpleasant way,
Note. that we are going to be installed into a kingdome: and who is there that being offered a *Baronrie*, or a *Lordship*, yea though it be but a Farme, if so be he will take the pains to come for it, who is there (I say) that would take exception, and say, alas, the aire is cloudy, and the weather uncertaine, nay it begins to raine, or haile, or snow already, and therefore I will even stay at home, and never wet my foot for the matter: Nay, if there be but likelihood of some smaller gaine, and the weather foule, and the wayes deepe, and themselves somewhat out of temper also, yet they will adventure to go through all, and rather

rather ferry over, than come short of that profit that is offered, how much the more then ought we to break through al impediments, & swallow up all difficulties with the consideration of this, that our journey tēdeth not to the getting of some smal commoditie, or to the purchasing of some worldly possessions, or to the obtaining of any earthly preheminence or preferment whatsoever; but that we are travelling towards our owne Country, where we shall receive an invaluable, & eternall crowne of glory? and albeit we must passe through many rough, and craggy, & thorny waies, and meet with sundry things that will be very irkesome and unpleasant; yet let us make account withal, that we shal find many sweet comforts, and joyes unspeakeable and glorious, in the midst of our pilgrimage, & in the end shall have the fruition of that happines, which will make amends for all. And this was it that made the Apostle *Paul* so comfortable in the midst of all his sufferings: 2 Cor. 4. 16. 17 *Therfore we faint not* (saith he) *but though our outward man perish, yet our inward man is renued daily. For our light affliction, which is but for a moment, causeth unto us a far more excellent & an eternall weight of glory.* Where we may note, that when he speaketh of the happinesse of another life, hee magnifieth the same exceedingly, both for the worth of it, and for the continuance of it: calling it a far *most excellent*, and *eternal weight of glory*. To be excellent *is much*, to be *most excellent*, is far more: to be *far most excellent*, is yet an higher degree: but when hee calleth it a *far most excellent*, and withall *an eternall weight of glory*, it maketh a great addition unto all the former, & sheweth that it is indeed an inconceiveable & unutterable happinesse that in the heaven wee shall injoy: but on the other side, he counteth his affliction light & momentany, because it passeth as it were in a thought, & is a thing of nothing, being laid in the ballance against the never-fading blisse that wee shall shortly come unto. And as for that weight that is in the tribulations of this life, it is but as an heavy bag of gold, that will make the hart of the owner lighter, in the very carriage of it, & so much the more light, by how much weighty it is. And therfore by all these motives, we should perswade, yea even compell our soules unto patience under the crosse of Christ,

and

and to peseverance in the practise of all the duties of godlinesse: a patterne of which patience we have in the Hebrews,

Heb 10.33.34. *Who after they had received the light, indured a great fight in afflictions. Partly* (saith the Apostle) *while ye were made a gazing stocke, both by reproaches & afflictions: and partly while ye became companions unto them, which were so tossed to & fro. For both ye sorrowed with me, for my bonds, and suffered with joy the spoyling of your goods:* and why? *knowing in your selves that you have in heaven a better and more induring substance.* If their riches had been of such value, as they made shew of, and as the world takes them for, they could not have been so quickly taken from them: but sith they had *betaken them to their wings*, these faithfull ones knew, that heaven, which was reserved for them in stead thereof, was farre more excellent, and more durable, and therefore full glad were they, that for the cause of God, they had made so happy and so blessed an exchange.

Ver. 1. *Blessed are those that are upright in the way, &c.*

And v. 2, *Blessed are those that seek him with their whole hart.*

Doct. 2. These words having been expounded before, offer unto us this Doctrine: That whosoever would have found happinesse, must have a found heart.

So much sincerity as there is, so much blessednesse there wil be, and according to the degree of our hypocrisie, will be the measure of our misery. It is not in the action done, or in the word spoken, that blessednesse consists, but in the quality of them; that all be done and spoken soundly and sincerely, this is required *Psalme* 15. that hee that will be a member of the Church militant on earth, and of the Church triumphant in heaven, must *walk uprightly, & speake the truth from his heart.* And againe in another Psalme, a question is made to the same effect, *Who shall dwel in the mountain of the Lord; and who shall stand in his holy place?* and the answer is, *He that hath innocent*

Psal. 24.3,4. *hands, & a pure heart, which hath not lift up his mind to vanity, nor sworne deceitfully.* In which words we have a description of a sound hearted man:

1 By his actions, that he dealeth uprightly, and so hath innocent hands.

2 By his affection, that he lifteth not *up his minde to vanity*, that

that is, ſetteth not his heart on any earthly thing: In which ſenſe that phraſe is uſed in the originall, *Ier.*22.27.

3 By his ſpeeches, that hee hath not ſworne, nor any way ſpoken *deceitfully*.

The reaſons to confirme this point, are drawne from the great inconveniences that will follow on the contrary; for if there be in any a fraudulent and deceitfull heart: *Reaſons.*

1 Firſt, there is a deadly quarrell, and mortall enmity betweene God and him: for who are they that are reconciled to the Lord, whoſe ſins are covered by the righteouſneſſe of his ſonne, ſo that they ſhall not be imputed unto them? even they *in whoſe ſpirit there is no guile*. And what will follow then for thoſe whoſe hearts are full of fraud and deceit, but that they muſt needs be deſtitute of all hope of the pardon of their ſins, and ſo conſequently lye open to the ſtrokes of Gods vengeance due unto the ſame? 1 God hath a quarrell againſt hypocrites. Pſal 32.2.

2 And as their perſons are hatefull to the Lord, ſo are their ſervices abhorred of him: for indeed they are not the ſervices of God, but of Sathan, and of their own fleſh: and therefore be they never ſo glorious in outward ſhew, and let them pretend never ſo much zeale in the performance of them, yet the Lord hath them in utter deteſtation. As we may plainely ſee in the Hypocriticall Phariſies, they would be every where praying with great devotiõ, & very often faſting with great auſterity, & blowing a trumpet to give notice unto men of their almeſdeeds and liberality, and ſtriving with all their might by externall obſervations to win themſelves the praiſe of holy & zealous men: yet for all this, our Saviour ſharpely rebuketh them, ſaying; *Ye are they which juſtifie your ſelves before men, but God knoweth your hearts, for that which is highly eſteemed before men, is an abhomination in the ſight of God.* It is as loathſome unto him, as Carions, or Toades, as any ſuch creatures as mans nature doth moſt abhor, can be unto us. 2 He loathes their ſervices. Matth. 6. Luke 16.18.

Thirdly, this is another miſery of hypocrites, that they live in continuall feare and danger: there are holes in their maskes; (at leaſt there will be) and their double dealing ſhall be ſeene into: it ſhall ſome time or other come to light, how they have abuſed Gods preſence, and diſſembled with their brethren, by They live in continuall danger.

making

making faire shewes, and pretences of that which they never meant: their sins shall not alwaies lye hid, but either they will
Luke 8. 13. give over all, in time of persecution, *as the stony ground did*, or in hope of promotion, as *Judas* and *Achitophel* did, and so discover their false-heartednesse: or else it shal be drawn forth by their speeches, in their merriments, or in their distēpers, or els Gods Spirit in Godly men shall descrie it, by working in their hearts a uehement suspition of them and causing them with a judicions eye, more narrowly to pry into their workes and wayes. By one such meanes or other, God will lay them open to the view of the world: so that being in such perill, they cannot but have a fearefull heart, & a restlesse conscience. And to this purpose, notable is that saying of *Saloman*; *Hee that*
Prov. 10. 9. *walketh uprightly, walketh boldly or surely, but he that perverteth his wayes shall be known*. Whence it is apparant, that the upright man needeth not to feare any thing; needeth not to be afrvid of ill men, for though they may disgrace him, they cannot shame him: he needeth not to be afraid of good men, for the oftner he speaketh to them, and converseth with them, the more he is approved by them; neither needeth he to be afraid of God, for he that *searcheth the heart & the reins*, knoweth & alloweth of the integrity of his soule. He hath no cause of feare for the present, because all things goe well with him; neither is thete any for afterwards, because all things shall goe well with him, for he shall never goe away from God: None can plucke him out of his hand, Sathan cannot, because he *that*
John 10. 29. *is in us, is stronger than he that is in the world*, sinne cannot, be-
John 4. 4. cause grace will prevaile against it: the world cannot, because this *is our victory, whereby wee overcome the world, even our*
1 Joh. 5. 4. *faith*. And the Apostle concludeth generally for all other mat-
Rom. 8. 38 39. ters, that *neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*

What followeth now on the contuary part for hypocrites; *but he that perverteth his way*, that is, aloweth himself in any ill course though never so secretly, *shall be known?* that is, his vile & wretched dissembling shal be detected, if not in this world,

yet

yet when the thoughts of all hearts shall be made manifest: they shall be found out first or last, and therefore they cannot but walke fearefully in their ill courses, wherein they go forward and give liberty unto themselves.

This should make us exceeding carefull and warie, when we offer our selves to Gods service, to search and digge deep into our hearts, that we may cast out all the loose earth that is there, and so our building may be on a rocke, and not on the sand. We must purge away that leaven of hypocrisie, that hath wholy infected our nature, that so we be not found to halt in our worshipping of God, lest he take us with the manner, as he did him that *came without a wedding garment*, whom he singled out from all the guests that were present, and that not onely to ignominie and reproach, but to everlasting punishment and torment in hell fire. It is very dangerous then we see to deale hypocritically with God; it is not safe with men to pretend and say one thing before their faces, and to speake and doe another behind their backs, because they may peradventure discerne it: but it is more dangerous to dissemble with God, for he doth certainly discerne it, and will as certainly punish it. *Vse 1.* Matth. 22.

Many when they are reproved, or admonished, will snuffe at it, and say: What need you be so hot in the matter? I hope you cannot charge me to be either Whore or Theefe. But though man cannot charge you (which all cannot say) is that a sufficient discharge for you? Nay you must looke unto it, that God finde not matter sufficient to convict you, either of those particulars, or of worse and viler offences.

And let none reply that it is sufficient, that wee frequent Sermons, and partake of the Sacrament, and come to prayer in publike, and use prayer in the family, and perform other duties that Christian men and women should doe, and no more is required at our hands.

Yes, God doth require more than this, he called for the heart in all these: though a man be present at never so many Sermons, yet if his minde run after his pleasures, or after his covetousnesse, so that when his body travels one way, his affections travell another way; all his hearing is nothing worth. *Answer.* Prov. 23.

And so in prayer, though there bee never so many excellent words, apt tearmes, and godly sentences, yet if they come from the head, and not from the heart, from wit and memory, and not from the inward feeling of the soule, they cannot be accepted. God professeth indeed that he will be *found of those that seeke him:* but then they must *seeke him with their whole heart:* that is, truly and fervently: they must not come with a part of their hart, for then they bring no part, in Gods account; but with all their heart, for hee that giveth him not all, giveth him nothing at all. So for the workes of our calling, if we doe not labour therein as Gods servants, wee can expect no wages, we may have commendation from men, but wee shall have a checke and rebuke from the Lord; mens tongues may magnifie us, but Gods hand will confound us.

Ier. 29.

Therefore let us, when we enter upon any good way, endevour with an upright & true heart to go forward in the same, otherwise it had beene better never to have entred hereinto. Now that we may make sure worke in this regard, let us try our sincerities by the good effects that doe ever accompany the same.

Markes of an upright heart, 1 Vniversall obedience. Psal. 109, 8.

1 One note therefore of a sound heart (which wee should take for our triall) is to be universall in our desires, and in our practise, that *we have respect to every commandement of God,* to the first Table as well as to the second; and to the second as well as to the first: that we be righteous towards men, as well as religious towards God; that wee looke to our hearts as well as to our actions, and to our actions as well as to our hearts. Contrary to this rule is the dealing of those, that will give dispensations unto themselves for many things, so that they can make a shew of some things. What if wee bee not so strict for the Sabbath? (thinke they) yet we are no swearers nor blasphemers: what if we take a little liberty for vaine sports and idle discourses? these are but trifles; we will not be adulterers, nor filthy speakers, &c. This is a shrewd signe of a heart full fraught with guile and deceit: the property of a good conscience to be *willing and desirous in all things to walk honestly.* If one be never so strict for the Sabbath, if hee will helpe himselfe by a lye now & then, for his commodity, or for his

Heb. 13. 18.

his credit sake; and if a man bee never so rigorous and severe for matters of justice, and yet will steale time from the Lord upon this day, and spend the same in his owne businesses, and affaires, whether secretly or openly: & so for any other thing, if wee make bold to borrow a little law of God; this is an argument of a false and dissembling heart; and therefore this must be taken heed of, as being very dangerous.

2 Growth in Grace.

A second marke is to have a continuall increase in godlines, neither to wax worse, nor to stand at a stay, but still to strive to grow better and better, as the Apostle *Paul* testifieth that he himselfe did: *I forget that which is behind, & endeavour my selfe to that which is before: & follow hard toward the marke, to the price of the high calling of God in Christ Iesus.* And having shewed what he did himselfe, he annexeth an exhortation also for us; *Let us therfore, as many as are perfect* (that is sincere, and void of grosse hypocrisie) be thus minded. Hee was not as a vaine fooliſh man, who running in a race will be ever & anon looking back how much ground he hath rid: but his eye was upon the marke, considering how much he had yet to runne, how farre off hee was from perfection: and the same minde should be in us, & will be in as many of us, as are indued with the same spirit that *Paul* was. We must every day labour to abound more & more in all *Wisdome, and in al goodnesse.* If we prayed once a day in private, and that somewhat coldly at the first, we must afterward pray twice or thrice, or oftner in a day as occasion is offered, and that more fervently, and feelingly, than we did in the beginning. If we did reade and meditate more seldome: and with greater weakenesse & distraction at our first entrance into profession, in our proceeding we must use those exercises more frequently, and performe them more seriously and cheerefully: and the like may be said for all other duties. Thus if we can labour to doe, and when we slip, and so are stayed now and then in our race, yet if we recover our selves with speed, and set surer, and looke better to our steps, and make more haste in our way than we did before, wee must not be discouraged, though we finde not so good a progresse as were to be wished for: God will accept of our indeavour, and his spirit will beare us witnesse that we have a true

Phil. 3. 13. 14.

Verse 15.

Rom. 15. 14.

Note.

Note.

heart, notwithstanding we come farre short of that we should and other of Gods Saints do attaine unto. But on the contrary, if we stand at a stay, or start aside like a broken bow, and so turne backe againe unto folly, it is much to be suspected, that we had never any soundnesse in us.

3 A constant & conscionable use of all the meanes.

3 A third token of sincerity is, constantly and carefully to use all the good meanes of attaining to goodnesse, and to eschew all the inducements that may allure unto evill. Doth any one hate swearing? then let him shew it by avoiding the company of blasphemers. Doth any one loath impurity and filthinesse? then let him testifie it by separating himselfe from all wanton and lascivious company, and from all suspected persons and places. If one pretend that he hateth these and the like evils, and yet will adventure upon the bait, it is sure that such a one wanteth that truth of heart, which should bee in him, and is in all, so farre as they are sound within.

Note.

So for the contrary, doth any one desire that grace and religion may flourish in his heart, and that the fruits thereof may appeare in his life? then let him use all private and publicke religious exercises, whereby these things may be wrought and increased in him; and delight in such company, as both by precept and example may further him therein. Doth any one wish that he could get victory over some speciall sinnes and corruptions that he is troubled withall? then let him enter into combat against them, as the Apostle did, *Rom.* 7. Let him humble himselfe by fasting and prayer, and complain and cry unto the Lord for the repressing of them, and get such forcible reasons against them out of the Scriptures, as may quell the strength & violence of them; and thus a sincere heart will do. But if we make shew that we desire to be godly & religious, and yet use not the means at all, or but some of them: or if we use them all, it is but by fits and starts: or if we use them constantly, yet we do it but remisly and coldly, we cannot have any assurance that our hearts are faithfull unto the Lord.

Note.

4 Respecting God in all things.

A fourth argument of sincerity is, to performe all duties as in Gods presence, looking unto him, as the directer and discerner of our thoughts, words, and works, and thinking it sufficient if he approve of us, though men do dislike us; as the

Apostle

Apostle *Paul* telleth the *Corinthians*, *As touching me, I passe very little to be judged of you, or of mans judgement*, &c. *He that judgeth me is the Lord.* And againe in the Epistle to the *Thess.* *As we were allowed of God that the Gospell should be committed unto us, so we speake: not as they that please men, but God, which approveth our hearts.* And therefore he prayeth in another place, *that the Corinthians might do no ill*, not *that he might seeme approved*, and have the credit of their goodnesse, as being wrought chiefly by his ministery: but *that they might do that which is honest, though he were disallowed*, to wit, by men: for with God the righteous judge, he knew that he should bee both approved and regarded. Thus he that is a servant, faithful and trusty in his place, serving the Lord Christ in conscience, and not men with eye-service, albeit he should be accounted the most idle and untrusty servant in all the family (being indeed the most diligent and painefull of all) he will still go on with his faithfulnesse, and not diminish any jot of his industry and laboriousnesse. 1 Cor. 4. 3, 4. 1 Thes. 2. 4. 2 Cor. 13. 7.

This *Job* alledgeth as a testimony of his integrity, that whereas he might have given free scope to his eye for wanton looks, and to his heart for sinfull affections, yet he saith of himselfe: *I made a covenant with mine eyes, why then should I think on a maid?* And why was he thus iealous of himselfe, and thus carefull to guide his eye, and to governe his heart in a right manner? the reason is rendred, ver. 4. *Doth not he behold my wayes, and tell all my steps?* This also is *Josephs* commendation, that whereas he might have lived in impurity and filthinesse, not onely without blame and reproach, but even with the favour of his sinfull and unchaste mistrisse, yet the feare of the Lord restrained him from that monstrous and abhominable sinne: *How can I do this great wickednes* (saith he) *and so sinne against God? Yea though she spake to him from day to day, yet he refused, and would not so much as be in her company*, lest any temptation should be offered unto him by that occasion: he would rather have her displeasure than Gods, and rather be imprisoned amongst malefactours for forbearing of evill, than to be vexed and tortured on the racke of an evill conscience for committing of evill. And this good disposition Gods ser- Iob 31. 1. Gen. 39. 10. *Note.*

vants do many times find in themselves; that when they have falne into any secret sinne, and have entertained vaine and foolish thoughts, or corrupt and carnall affections, when they have over-shot themselves in their speeches, or in their carriage, and no man discerneth it, yet they take themselves with the manner; and knowing that Gods holy eyes are upon them, they judge and condemne themselves, and are throughly angry with themselves for that which they have done.

Yea sometimes, when men praise and extoll them, yet they blush within themselves, and have an holy indignation against their own soules, that they have dealt hypocritically, or vainegloriously, or lightly, or indiscreetly, or passionately. This is a very singular marke, and undoubted argument of great piety and sincerity. As on the contrary, it is a certaine note of grosse hypocrisie, ever to be caring what men thinke, and speake of us, and of our doings, and never to regard what God seeth amisse in the same.

5 To receiue a rebuke willingly and profitably.

The last note (though many other might be named) shal be this, patiently to endure an admonition and reproofe, & to be desirous of the same, to the intent we may profit thereby: in publike, to the best, and desire most those Sermons, wherin our owne corruptions are most throughly met withall, and struck at with greatest sharpnes, & vehemency: and in private, to be most glad of the society of those friends, that will in wisdome and mercy, tell us most often, and most plainly of our faults.

Note.

Hypocrites cannot abide that any should rubbe upon their galled backs as it were, or come neere them to touch their gouty, festred, & corrupted consciences, but they will wince and kicke, and lay about them, and cry out on those that are such judgers, and such busy-bodies (as they tearme them) and so reject all wholsome reproofes, & carry a bitter heart against the reprovers. Onely those that are sound-hearted, can submit themselves, in the lowlinesse of their minds, and meeknesse of their spirits, to beare admonition when they need it (be he a superiour or an inferiour that administreth the same) and labour to make a right use hereof, & to love the party the better that will deale so mercifully and faithfully with their soules.

Obser.

Indeed Gods best children may sometimes faile herein, and

begin

begin to buſtle and take on, when they are ſomewhat ſharply dealt withall, and cannot ſo readily and cheerfully ſwallow and digeſt thoſe bitter pils, as they ſhould: but if they be grieved in their ſoules, that they find ſo much pride in themſelves, and though they be a little diſtempered in company, yet when they are alone, they are aſhamed of their folly, and deſire more wiſedome and grace to reape benefit by the admonitions that ſhall afterwards be given them, and begin to thinke more reverently of the parties that ſhewed them that mercy & kindneſſe: they ſhould not be diſmaied, knowing that they are true *Iſraelites, in whom there is no guile*, notwithſtanding that unwillingneſſe and untowardneſſe to undergo a rebuke, that they finde in themſelves, and their corrupt nature.

Secondly, this is for the great comfort of all ſuch as finde theſe notes of uprightneſſe in themſelves, though they have many corruptions and imperfections mixed with their beſt workes, yet ſeeing they have pure hearts, they are happy and bleſſed, and ſhall finde the good effects of their bleſſedneſſe. True holineſſe, and true happineſſe are never ſeparated. As for perfection, God looks not for it at our hands. If ſinne hang on us, but we would faine caſt it off, if we finde unbeleefe, we would moſt gladly get faith: if we be troubled in our hearts with hardneſſe, but are deſirous of ſoftneſſe: if we be humbled for that we cannot be humbled ſufficiently, nor get ſuch a large heart as we would deſire and expect grace from heaven, let us not be diſcomforted for our defects and frailties: for the Lord will ſpare us, and be gracious unto us *in his beloved Son:* according to that worthy prayer of good King *Hezekiah, The good Lord be mercifull toward him that prepareth his whole heart to ſeeke the Lord God of his Fathers, though he be not cleanſed according to the purification of the Sanctuary.*

Vſe 2.

Note.

2 Chro. 30. 18, 19.

Though many have beene brawlers heretofore, let them labour to be peaceable: though they have beene worldly, let them ſtrive to be heavenly: though they have beene filthy, let them endeavour to get chaſtity: though they have been ignorant and prophane, let them ſtudy to obtaine knowledge and holineſſe: and then they may come to the Lords Table, and welcome: the Lord will have reſpect unto them, and grant

them pardon for their sinnes, and supply all their wants, and give them more grace to do their duty, in the remainder of their life, and in the dayes of their pilgrimage that are yet behinde.

Surely they worke none iniquity. That is, they make not a trade, and common practise thereof. Slip they do, through the infirmitie of the flesh, and subtiltie of Satan, and the allurements of the world: but they do not ordinarily and customably go forward in unlawfull and sinfull courses. In that the *Psalmist* setteth downe this as a part (and not the least part neither) of blessednesse, *That they worke none iniquity which walke in his wayes,* the doctrine to be learned hence is this,

Doct. 3. A prerogative to be freed from sinne.

That it is a marvellous great prerogative to be freed from the bondage of sinne.

So soone as any man is truly religious, he is presently in state of happinesse.

They are *blessed in the way*, and before they come unto the wayes end, whiles they walke, and are not put off till they attaine to their perfect rest, while they seeke God, and not then onely, when they have found the fulnesse of his gracious and glorious presence. That indefinite manner of saying (that *the man is blest which walketh not in the counsell of the wicked, but delighteth in the Law of the Lord; and blessed is the man that feareth the Lord*) importeth so much, but especially by that testimony, the truth of the point is evidently evicted, which pronounceth *every one blessed who feareth the Lord, and walketh in his wayes:* forasmuch as many of them are of no long standing in the exercise of piety and religion, and many in the semblance & shew to the world (which conceiveth of things according to deluded sense, and the abuse of reason) are in a miserable case, and wretched condition.

Psal. 1.1. Psal. 112.1.

Reason 1. For reason hereof consider: first, that the Lord owneth his children as soone as he hath begotten them: they are his people, when they are sanctified and made partakers of his grace, and that is an undeniable verity: Blessed are the people which be so, yea, *Blessed are the people whose God is the Lord:* for himselfe with all his attributes is become theirs.

Psal. 144.15.

2. Secondly, that their sinnes are remitted, and they justified by

by the merits and sufferings of Christ, both from guiltinesse, and punishment, the unspeakable comfort whereof they best apprehend that have beene in *Davids* case, presled with the heavy weight of a guilty conscience, and the testification of Gods displeasure for the same. When a man shall be accused by the voyce of God; when he shall be convicted by the testimony of his owne heart; when he shall be condemned by the sentence of justice; when he shall see the certainty and grievousnesse and nearnesse of the execution, being ready bound for it, by the curses of the Law, now to have a pardon, now to be set at liberty, now to be discharged of the crime, and freed from the penalty, perill, and reproach, who can pierce to the top, or sound to the bottome of this heavenly consolation? Psal 32.1,2.

Thirdly, that their substance and possessions are forthwith upon their sound and faithfull imbracing of Gods holy Gospell, after an admirable manner and measure enlarged. *All things are yours*, saith the Apostle to such persons, *Whether it be Paul, or Apollos, or Cephas*, you have a right in, and benefit by every Minister whom you shall heare; *or the world*, the earthly commodities so farre as they are profitable for you, and will do you good; *or life*, so long as God will have your dayes continued, you have a good estate in your breath, and the cohabitation of soule and body, and enjoy the same as a freehold; *or death*, your departure out of this world will be gainfull unto you, and much for your advantage: *Or things present, or things to come:* prosperity present, or to come, or adversity and crosses present, or to come, yea eternall blisse to come, whatsoever you shall heare or see, or have the fruition of at the day of the Lord, or in heaven, *all are yours, and you are Christs, & Christ Gods.* 1 Cor. 3.22.

This point well serveth for the confutation of some, for the comfort of others, and the instruction of all. *Vse* 1.

In the first place, they are confuted who are growne so miserably erronious, that they imagine men so soone as they soundly imbrace religió, forthwith to become miserable, who make a mocke of the counsell of the poore, because the Lord is his trust. *Psal.* 14.6. Now, say they, is his rising at the highest, let him looke for no higher promotions: now is his

wealth

wealth at the greateſt, you ſhall ſhortly ſee him fall into beggery, now are all his delights paſt, and come to an end: he will live the reſt of his dayes in lumpiſhneſſe, and melancholy: now the love that hath beene borne unto him, will quickly grow cold, his friends will ſoone leave him, and turne to foes: And why (I pray you) muſt there needs be ſuch a change? Is the favour of God ſo hurtfull? are his promiſes ſo full of perils? are his graces ſo pernicious? Who raiſeth up, and exalteth men to preferment? doth not the Lord? who beſtoweth riches, and diſpoſeth of all the commodities of the world? doth not the Lord? who filleth mens hearts with joy and gladneſſe, eſpecially with true joy and ſpirituall conſolation? doth not the Lord? And who carryeth mens hearts in his hand, to make them hate, or love, to maligne, or to be beloved? doth not the Lord? And ſhall we thinke then, that he which hath all honours in his power, will throw downe his owne children into baſe ignominy and contempt? And that he which is the Lord and owner of all things, will ſuffer his beſt ſervants to enjoy nothing? And that he which is the God of comfort wil oppreſſe his people with vexation and ſorrow? And that he which by grace worketh love in his owne, and by providence commandeth kindneſſe in the hearts of his enemies, will endure no man to beare good affection to his favourites, and dearlings?

In the next place they are confuted, that think they may be happy, but it is uncertaine, whether they ſhall be ſo, becauſe according to their opinion, men may have grace, & loſe grace, they may be the ſonnes of light to day, and the children of darkneſſe to morrow: For he that is once truly bleſſed (as every one is which is truly godly) ſhall perpetually be bleſſed, and cannot poſſibly be unbleſſed againe.

Let no man thinke that time hath worne away, or dryed up the vertue of Gods holy Word, which in the Apoſtles time was wont to be *an immortall ſeed*, that now we ſhould have
1 Pet. 1. 23. a mortall regeneration by it. Or that Saint *John* ſpake onely touching the perſeverance of thoſe regenerate that lived in thoſe dayes, when he ſaid, *Whoſoever is borne of God ſinneth not, for his ſeed remaineth in him, neither can he ſinne*; that

is,

is, fall into the power of sinne, and returne to the dominion of it, because he is borne of God.

In the third place they are confuted which grant that in time the godly men shall attaine to certaine happinesse, but in another world, and after so long a time, as that the worth and value of it, is thereby much impaired, as if it were a purchase of lands to be possessed after some lives, or many yeares to come. But if this be so, why doth the Apostles speake of the present, and one say, *We know that we are translated from death to life?* And another say, *We all behold, as in a mirrour, the glory of the Lord with open face, and are changed into the same image, from glory to glory, as by the spirit of the Lord?* And why doth Christ himselfe say, *Verily, verily, I say unto you, He that heareth my word, and beleeveth in him that sent me, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life?* And why is that solemne song of praise sung unto Christ, by the foure living creatures, and the foure and twenty Elders, saying, *Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us to our God Kings and Priests, and we shall reigne on the earth?*

1 Ioh. 3. 14. 2 Cor. 3. 18. Ioh. 5. 24. Revel. 5. 10.

These absurdities being thus refuted, let us make use for comfort to such as are upright in their wayes, and walke in the commandements of God, every estate and condition which they are brought unto, tendeth to their felicitie and well-fare. Are they in high places & advanced above many others? The Lord in goodnes hath exalted their horne, and raised them to that dignitie and honour. Are they in low place, and many others above them? They are Princes walking on the ground, and farre more honourable than servants on horses. Are they rich and wealthy, having store of goods and substance in their houses, barnes, fields, shops, or ware-houses? The blessing of the Lord hath made them rich, and it is he that replenished them with good things, the light of his countenance shineth on their habitations. 2 Eccl. 10. 7.

Are they poore, and scanted of that plenty which others abound withall, and so driven to fare hard, and be coursely cladded, and meanly harboured, neither have great portions to leave to theirs? Herein they are not unlike to Christ their head,

head, nor to many of his principall members, both Prophets and Apostles, who being poore, yet made many rich, and as having nothing, possessed all things. Are they healthy, strong, and likely long to live? They shall performe the more service to God, and receive the greater reward: they shal be the more usefull to the people of God, whose prayers and thanks to the Lord in their behalfe, will countervaile all their services; they shall reape the fruit of a long life, by seeing of good, and beholding the favours of God upon themselves, and the rest of his servants. Are they sickly, weake, and shortly to depart out of the world? They are faire forwards towards their rest, and almost at the end of all their sinnes and calamities: looke how neare they draw towards their dissolution, so neare they approach to the most comfortable presence of Iesus Christ, and to an eternall cohabitation with him.

3 The instruction which we are to receive hence is, the same which we have taught in the former point, that no paines be neglected which may further us to this felicity, or any difficulties unresisted, which may hinder us from the same. For good markets and commodious trafficke, men rise early, and ride farre, blacke mornings, and deepe wayes seldome keepe them at home, after they have resolved their journeys; gaine turneth rain into faire weather, cold into Sunne-shine, uneven ground into plaine, and myre into gravell: and shall every foots breadth in spirituall travelling be counted a mile long, and every threat or hard word against us, a thunder-clappe; and every small molestation, for well-doing; an high mountaine in our way that we cannot climbe over, or an impassable Fenne, that we cannot wade thorow? I beseech you let not earthly transitory things bee more industriously sought for of worldlings, than durable substance of Christians. An earnest and true desire is mighty in force, to worke diligence and the apprehension of happinesse, is as forcible to kindle that desire. Would *Joseph* have pleaded that his shifting of apparell might have annoyed him, rather than he would have gone to *Pharaoh* out of the bondage of prison, for honour and promotion? Or did *Jacob* thinke it a tedious voyage to come downe unto him into Ægypt? The case is cleare then, and apparant, that no labours bestowed, or troubles sustained

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are able to counterpoise piety and godlinesse, and therfore also let us beware lest on the other side, profits, and pleasures, advancements steale not away our hearts from it, and diminish our joyes and delights in it. They all in comparison of it, are but as stubble, chaffe, dung, and Sathan will be ready to game with us, and stake downe these trifles, farre baser than pinnes, or cherry stones, that playing with him, wee may lose our patrimony, our livings, our lives, our soules, and salvation. For the satisfying of our earthly desires, so often as we are carried thereunto, we hazard our comfort, and safety, and deprive our selves of innumerable blessings and benefits.

If there were no other reward but this, yet it were a happy thing to be religious, even in this respect, that we shal be set at liberty from such a service. This point is evident from the Apostles words, where he speaketh thus: *God be thanked, that yee have been the servants of sinne, but ye have obeyed from the heart unto the forme of doctrine, whereunto yee were delivered.* Rom. 6. 17. Where we see, that this was not the least priviledge that they had by being Gods servants, but indeed a matter for which he was greatly to he magnified; that wheras they had beene the slaves of sin, and (as base drudges) at the command of every vile and wretched lust; by the vertue of the Word powerfully preached unto them, and faithfully received of them, they had beene deliuered from that bondage, and made the servants of God in righteousnesse, and holinesse of life & conversation. And therefore in that same Chapter, *verse* 14. it is promised unto Gods Children, as a speciall favour, *That sinne shall not have dominion over thē*. It may sometimes tyrannously usurpe authority in them; but the strength of grace, and the operation of the holy Spirit of God, will still diminish, and at last abolish the force and violence thereof: so that it shall never beare such sway over them, as in the time of ther unregeneracie it did.

Reasons. The truth of this doctrine will yet more clearly shine forth, if we consider whar the master, the service, & the reward of sinfull persons are. As for their master, it is Sathan: *For he is the God of this world, & the Prince that ruleth in the childrē of disobedience*: of whom all unbeleevers are held in captivity, and Ephes. 2. 2. Sathan is the master of all sinners:

still

ſtill imployed according to his will and pleaſure. Now he is a more cruell and ſavage tyrant, than ever *Pharaoh* was: though he were very fierce againſt the *Iſraelites*, & exerciſed great tyranny over them, yet Sathan putteth his vaſſails to carry heavier burdens, and do toile out themſelves in baſer work, than ever the taskmaſters of *Egypt* impoſed on the poor *Iſraelites*. For all impenitent ſinners are in thraldome to every brutiſh luſt: they muſt defile their bodies, and corrupt their ſoules, and conſciences, and pollute all their works and waies, when, and in what manner ſoever the divell will have them; they muſt converſe with euery lewd and ſinfull companion, they muſt runne up and downe like drudges to follow every vaine and baſe delight, to purſue every meane and trifling commoditie, and to hunt after every promotion and dignitie that offers it ſelfe unto their view.

Their ſervices. *Note.*

They cannot live peaceably in the day, nor reſt quietly in the night: as we may ſee in gameſters, who breake their ſleepe, miſpend their time & ſtrength, deprive themſelves of a comfortable eſtate, and bring many miſeries upon themſelves and their families, by their over-eager purſuit of their uugodly and unthrifty courſes. It is a wofull and lamentable caſe that franticke perſons are in, that muſt have every one in the family to attend upon, and to have an eye unto them, leſt they ſhould hang themſelves, or drowne themſelves, or get a knife to cut their throats, or ſome way or other worke themſelves miſchiefe: but farre worſe is their caſe, that are poſſeſt with a ſpirituall frenzie, and led by the ſuggeſtions of Sathan, who are evermore labouring to worke out their own overthrow, and to bring upon themſelves deſtruction of body and ſoule, which is the reward that Sathan giveth thē, for all their pains that they have taken in ſerving him, and in fulfilling the luſts of their owne wicked fleſh: according to the ſaying of the Apoſtle, *The wages of ſinne is death*: that is, everlaſting death: which is an utter ſeparation from Gods bleſſed preſence, and from all manner of comforts whatſoever, to indure unſpeakeable and endleſſe torments *in the lake that burneth with fire and brimſtone, which is the ſecond death.*

3 The reward. Rom. 6.

Reaſon 2. Another reaſon, why it is a great priviledge to be exempted from

from the dominioh of ſinne, is, becauſe it is a teſtimony that we are the ſonnes of God, as it is ſaid by the Apoſtle *Iohn*, *He that committeth ſin is of the Divell, and whoſoever is borne of God, ſinneth not.* And why? becauſe the efficacie of the word and ſpirit doe reſtraine him there-from. 1 Ioh. 3.8.9.

A third reaſon is becauſe that is it whereby we are made conformable unto Chriſt Ieſus; when wee are freed from the ſlavery of ſiune, we are ſtill tranſlated from glory to glory, and have the Image of God renued in us daily more and more, *purging our ſelves even as Chriſt is pure*, 1 Ioh. 3.3.

This ſerveth for our inſtruction, that ſeeing it is ſuch a preheminence not to be a worker of iniquity, therfore we ſhould hereby fence & arme our ſelves againſt all inticements, wherby we might be allured to ſinne, either in heart or in behaviour, when pleaſure ſmileth upon us, or filthy lucre ſetteth on our hearts, or preferment calleth for us, &c. Let this be as a buckler whereby to repell all the fiery darts of the divell; *It is a bleſſed thing to worke none iniquity, & what ſhould it profit a man to win the whole world, and to loſe his owne ſoule?* Moſes *choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin*, & the preferments of *Egypt for a ſeaſon*, *Vſe 1.* Luke 9. 25. Hab. 11. 25. 26.

It was a fooliſh and mad part of the *Iſraelites* to deſire to returne into Egypt, the houſe of their bondage, that they might eate of their fleſh-pots, and of the Leekes and Onions, that in time paſt they had there enjoyed: but much more void of ſenſe and reaſon are they, that when they have been once delivered from that ſpirituall ſervitude, will caſt themſelves into thraldome againe: and when they have bin puld out of the ſnares of the Divell, wherein they were held at his pleaſure, will returne again to folly, and intangle themſelves the ſecond time. Wherfore let this put ſtrength into us in all conflicts, that we may ſtand reſolutely, as againſt other aſſaults, ſo againſt that of the examples of great and mighty men, who uſually take their liberty in all voluptuous and licentious kinde of living. This conſideration (I ſay) ſhould arme us againſt it, *The Lord hath pranounced them bleſſed that work none iniquity*: & if I be of the number of them, I ſhall be more happy in renouncing ſinne, than the greateſt Potentate on the earth is, or can be, in

commit-

committing of sinne. And therefore let us deale as *Eliphaz* did in the booke of *Iob*, *I have seen the foolish well rooted*, (saith he) *and suddenly I cursed his habitation:* not by way of imprecation, but of denunciation of Gods judgements due unto them for their evill workes, shewing that they took such courses as did make them and theirs accursed, and bring the vengeance of God upon them: the meditation whereof was a strong bulwarke to fence him against all temptations unto the like sinfull and vile practises.

Iob 5.2.

Vse 2.

2 This maketh for the terrour of all such as doe drinke in sinne with greedinesse, and give allowance to themselves in blaspheming, in Sabbath-breaking, in wantonnesse, in lying, in slandering, and scoffing, and such other foule vices. If they be blessed that doe not worke iniquity, then cursed are they that make a common practise thereof.

Objection.

But I hope (will some say) a mans heart may be good, though he over-shoot himselfe by rapping out an oath now and then, and by speaking foolishly and lightly, &c. you must not judge (say they) God knoweth our hearts.

Answ.

He doth so indeed, and he hath made knowne unto us by his word, that an ill tongue & an ill life doe alwaies argue an ill heart, *For out of the abundance of the heart the mouth speaketh:* And a good tree cannot bring forth such rotten fruit, nor a pure fountaine send forth such muddy and filthy streames, as doe evermore issue forth at their profane mouthes: and are derived from their impure consciences unto all, or to the most part of their actions.

Luk. 5.45. Mat. 7.17.18.

Thou hast commanded to keepe thy precepts diligently.

Strict obedience to be laboured for. 2 Cor. 7.1:

The Doctrine that these words afford, is this, that nothing is superfinous that is done in obedience to Gods holy will.

The word translated *diligently*, doth signifie in the originall tongue (*wonderfull much*) so that the words go thus; *Thou hast commanded to keepe thy precepts wonderfull much.* And this the Apostle urgeth the *Corinthians* unto: *Having such promises beloved, let us purge our selves from al filthines of the flesh, & of the spirit:* that is, from all manner of corruption, as well inward as outward. And that was the drift of Iesus Christ in giving the true interpretation of the Law, which the Pharisies had

Mat. 5.6.7.

corrupted

corrupted by their false expositions; I say this was the drift, to draw men from resting on the outward observation thereof, and to bring them to have regard unto their thoughts, and to the affections of their hearts: and moreover in their practise to doe those things which heathen men and hypocrites could not attaine unto: and therefore he often urgeth this sentence, to shew the slenderneſse and insufficiencie of their obedience: *What singular thing doe ye?* Implying that Christians must in many things be singular, and differ from, and goe beyond the common sort of men.

If one could doe as much good, as an hundred, yet he could not doe the hundreth part of that which a Christian ought to performe. Let him say still (for it is a truth) I am an unprofitable servant: I have done no more than my duty, nor so much as my duty. As Christ came to fulfill all that his Fathers Law required, so it behoveth us to observe every thing that we are commanded, though not in perfection, which wee cannot attaine unto: yet in uprightneſse, and with our best endevours. When the *Israelites* told *Moses*, that if hee would goe neere, and heare what the Lord said, and declare it unto them, they would heare and doe all that the Lord should say: the Lord himselfe testified the equity of their words, *That they had well spoken, all that they spake, & wished that there were such an heart in them, to feare him, & to keep all his commandements alway: that it might goe well with them, and with their children after them.* Whereby we are informed what is acceptable unto God, and profitable for our selves: namely, intire obedience, and to the same purpose tendeth that serious instigation of *Paul* to the *Corinthians, Therefore my beloved brethren, be ye stedfast, unmoveable, abundant alwayes in the worke of the Lord: for as much as ye know that your labrnr is not in vaine in the Lord.* Luk. 17. 10. Deut. 5. 28, 29. 1 Cor. 15. 58.

Reasons.

1 First, no vaine thing is commanded, but every precept that he giveth is holy, and every duty prescribed to us is needfull to be performed, he requireth nothing but that which is good, and just: and who can charge us to doe more than enough, whiles wee deale onely in that which is just and good?

2 Secondly, the Lord desireth to be served with all due care and faithfulnesse. Can any man say, I am before hand with him, and I haue done more for his sake than he hath for mine? doe we not receive from him breath, and being and life, and living, and preservation, and salvation it selfe, and all things else?

3 Thirdly, our labour is not lost, nor travaile misspent in yeelding obedience to him: for he will reward it at the full, and above al desert; No man worketh for him without wages: not a godly action, not a godly word, not a godly purpose, not a godly motion of heart shall passe without pay and compensation.

4 Fourthly, every default and omission of well-doing, at every time deserveth damnation: and either shall be recompenced with the death of the sinner, or hath been already requited with the torments of Christ: which serveth

Vse 1. Against Popish observations.

1 For confutation of the Papists, that little regarding the commandements of God, expect great matters for their devotion, and their outward inuentions and obsevations: but who hath requited those things at their hands? the Lord commandeth them to keepe his precepts, otherwise they can expect no recompence from him, but that may be said of all their invented worship, which was spoken of them that were so full of externall ceremonies (as touch not, taste not, handle not) in the Apostles time: concerning all which he saith: *That they perish with the using, seeing they are after the commandements and doctrines of man:* So soone as the worke is done, the reward is gone. Col. 2. 22.

Against works of supererogation.

Besides, here may be confuted all their works of supererogation: If God commands us to obserue his law in perfection, then what can there be left for them to performe beyond that which he commandeth? Doth Christ bid us say, that *when we have done all that we can, we are unprofitable servants,* and have performed no more than our duties? and will they be so audacious as to bragge of an overplus of well-doing? Is it possible for obedience to exceed the commandement? or for ought to be any thing worth that is not done in obedience? But to let them passe.

This

This is for our instruction: hath God enjoyned us to obserue his precepts so exceeding carefully and diligently ? then let nothing draw us there-from, no not in the least circumstance: let us esteeme nothing needlesse, frivolous, or superfluous, that we have a warrant for out of his word; nor count those too wise or precise that will stand resolutely upon the same: if the Lord require any thing, though the world should gainesay it, and we be derided and abused for the doing of it, yet let us proceed still in the course of our obedience.

Sithence our Master doth require it as due, and it becommeth us to yeeld it as a duty, and our hire is so great for the performance of the same, which will also be inlarged as our integrity shall be increased; the greater our faithfulnesse shall be found, the more praise we shall obtaine, accompanied proportionably with all other good blessings, & let this be a motive further to incite us to such diligence, that the Lord is much displeased with remissenesse and negligence: slothfull persons are every where reprehended in the Scriptures, even for being idle in humane affaires, and matters that concerne mens present estate: much more then doe they deserve to bee sharply reproved, and also corrected for their careleſnesse in those holy workes, where-about God setteth them: hee that doth not as much as he may in the services of God may looke to have more strokes from his hand, and rebukes from his mouth, than will be for his comfort.

THE EIGHTH SERMON.

IOHN 6.26,27.

Iesus answered them, and said, Verily, verily, I say unto you, ye seeke me, not because ye saw the miracles, but because ye eate of the loaves, and were filled.

Labour not for the meate that perisheth, but for the meat that indureth unto everlasting life, which the Sonne of man shall give unto you: for him hath God the Father sealed.

THe fleshly followers of our Lord Iesus Christ, having bin miraculously relieved at his hand with corporall food once, expect as much again: & not finding him in one place, where it was likely he would have bin, they seeke him in another, where without a miracle he could not be: for the sea was between thē, & Ship they knew there was none left to transport him, wherby they took occasion to demād of him when he came thither, insinuating that they cōjectured how he came thither, even by walking upon the waters. To these our Saviour directeth the words of this Text, & others that follow: not answring to that questiō how he came, because it sauoured of adulatiō, & was somwhat frivolous; but discovering their purpose, why they came, and that was hypocriticall & carnall. Now for the sense of the words, where he layeth to their charge, that *they sought him not, because they saw the miracle*: it is to be understood, that they apprehended not his divine nature, nor sought to know him as God and their Redeemer, by vertue of the miracle, but onely hoped that he would worke another to feed their bodies againe, and make them to fare well often. And having reprooved them, he proceedeth to instruct them, prescribing a more wise and profitable

profitable course for themselves and their soules: and that is, to preferre things that are everlasting, before those that are perishable and momentany. Not that he precisely forbiddeth to labour for food, and other maintenance, but to labour covetously with too greedy a desire; to labour immoderately, and with too great travel: to labour principally for that which is earthly, and more remisly for that which is heavenly; this is that which he here forbiddeth. *By meat*, figuratively so called, *which endureth unto everlasting life*, he meaneth the gifts and graces of Gods holy Spirit, whereby the soules of his people receive strength and comfort constantly: even untill the fruition of that blisse and immortality, whereunto they shall attaine for evermore hereafter.

Now for their better assurance, that they might certainly know that they should not lose their labour in seeking for this durable food, this bread of life, himselfe undertaketh to bestow it upon them: and that by the appointment of God his Father, who hath sealed him to this office, as Princes, and great men do authentically confirme the authority of those whom they imploy in weighty affaires, by their seales and letters Patents.

This answer therefore of Christ, consisteth of two parts:

A { Reprehension. / Exhortation.

In the reprehension he declareth:

1 What they neglected: they made not a profitable use of the miracle which they saw.

2 Wherein they transgressed; they had a sinister respect in seeking of him: it was for their bellies sake, and not for conscience sake.

In the exhortation, he perswadeth them most to affect the spirituall meat, by two arguments:

{ 1 In regard of the goodnesse and lastingnesse of it: *It endureth unto everlasting life.* / 2 In regard of the Author of it: { 1 Christ giving it: / 2 The Father ordaining it to be given by Christ.

The words which they spake to Christ were reverent, they called him *Rabbi*, and tooke knowledge in some sort of his strange manner of passing over the Sea: and had before in

verse 14. testified that of a truth, *Hee was the Prophet that should come into the world.* And not so onely, but as it appeareth in vers. 15. *They minded to take him, and make him a King:* yet the first answer that he giveth unto them is a rebuke: whereby we learne that

Doct. 1. Our best freinds must be admonished

By faire speeches to us, or courteous usage of us, we ought not to be stayed from telling men of their faults, when by our calling we are required to admonish them.

It beseemeth not a good man, to suffer his heart to be as it were bribed with kindnes, that his mouth should be stopped, when God and fit opportunitie calleth upon him to open it.

Dan. 5. Though *Belshazzar* would needs have *Daniel clothed with purple, and a chaine of gold put about his necke,* with promise of great preferment, yet *Daniel* spared not to tell *Belshazzar* that he had lift up himself against the Lord of heaven, and profaned his holy vessels, and praised idols, and not glorified the God in whose hand was his breath, and all his wayes.

The example also of *Elisha* will prove this unto us; when

2 King. 3. 13. 14 *Jehoram* the king of *Israel* made suit unto him for the obtaining of water for himselfe, & two kings more, together with all their Host, telling him that they were undone, and should fall into the hand of their enemies if he did not helpe at this pinch, & in this great strait; notwithstanding this submisse and humble manner of entreaty, he spareth him not, being a wretched Idolater, but answereth him roundly and sharply, *What*

2 King. 8. 9, 12. *have I to do with thee* (saith he) *get thee to the Prophets of thy fathers, &c. As the Lord liveth, in whose sight I stand, if it were not that I regard the presence of Jehoshaphat King of Judah, I would not have looked towards thee, nor seene thee.* Mark how lightly he setteth by this wicked king: telling him that hee would not give him so much as a good looke, much lesse be an instrument of relieving him & his Army, were it not for good *Jehoshaphats* sake, whose heart was upright with God, though he were faulty in joyning with those Idolaters. And againe, when *Hazael* came unto him, with a present of every good thing of *Damascus*, as much as forty camels could carry, and used him with all reverent respect, calling him, *My Lord*, &c. yet he dealt plainly with him, and with teares told him what

a tyrant he should be, and what havocke he should make amongst the people of God. So Christ Iesus, an undoubted patterne for our imitation, when he came to *Martha*, a good woman, and very loving and kind unto him: yet being more carefull to make provision for her body, than to get provision for her owne soule, & finding fault with her sister *Mary*, that was better imployed than her self, Christs mouth was not stopped with her meat, for he reproveth her, and commendeth her sister, saying, *Martha, Martha, thou careſt and art troubled about many things, but one thing is needfull: Mary hath choſen the good part, which ſhall not be taken away from her.* Luk. 11. 41, 42

Now the reason of this doctrine, is, First, in respect of them, because otherwise we should deale unfaithfully with such as deale kindly with us, and when they shew their love unto us, we should shew our hatred towards them: if we do not helpe them when we have a calling, and some likelihood of doing them good, it were as great an injury, as if when a Patient speaketh friendly to his Physitian, and telleth him that he will content him at full for all his care and paines that he shal take, he thereupon should grow more remisse and careleſſe, and give him ranke poyson, instead of wholsome receits, and curing medicines. 1 *Reaſon.*

2. In respect of our selves, if we be slacke in admonishing our friends of things amisse in them, because they speake lovingly, and carry themselves in a friendly manner towards us, we shall thereby provoke Gods displeasure against us: and so their faire words and cheerfull lookes, shall make God looke angerly upon us, and speake sharply unto us, and we by our silence, or by our flattery, shal make their sinne to become our owne, and so both we and they shall be punished together.

This maketh for the just reproofe of those that frame all their praises and dispraises, according as they themselves are dealt withall: if they be well spoken of and well used, they will be altogether for the parties that do so befriend them, and they shall be sure of their good word: but if others be preferred and they neglected, especially if upon their just desert they bee roundly taxed and reproved, then the case is altered, and the streame of their commendation turned another way, and *Vſe* 1.

in ſtead of their former ſpeeches of approbation, you ſhall heare from them bitter invectives, and tearmes of reproach, much unbeſeeming the mouth of a civill man; much more of a Chriſtian. Of this ſort were thoſe falſe and deceitful Prophets, which were likened to dogs: let men caſt a bone unto them, as it were, and fill their mouthes with ſomewhat now and then, and they will fawne upon them, and tell them their caſe is good, they ſhall be ſure of peace and proſperity. God is well pleaſed, and all things ſhall go well with them, albeit in the meane while, they be the moſt vile and wretched men in the world. But as for thoſe that will not feed their covetous humor, though they were the beſt men that lived upon the earth, they ſhall taſte of their doggiſh behaviour: they ſhall be ſnarled at, if not bitten: if they put not into their mouthes (ſaith the Prophet) *they prepare war againſt them*, they furniſh themſelves with a number of bitter and biting reproofes, with a multitude of heavy and grievous threatnings to powre out againſt them in full meaſure. But theſe are farre from our Saviours ſpirit, who would frame his ſpeeches to the good of all without exception: not ſparing thoſe that were kinde unto him, nor laying loade on men for with-holding kindnes from him, ſpeaking not pleaſing but profitable things unto all ſorts. Thus true and fervent love unto God and men, made him to deale, and ſelfe-love and ſelfe-reſpect, maketh falſe-hearted hypocrites to take a quite contrary courſe.

Mich. 3 5.

Vſe 2.

Here is a matter of inſtruction for us, to imitate our Saviour in this point, and of a great comfort unto ſuch as (in a zeale of Gods glory and compaſſion over the ſoules of men, and in conſcience of diſcharging their owne duty) ſeeke to recompence naturall kindnes with ſpiritual kindnes: and when men ſhew their love unto them in a civill manner, do endevor to requite it in a Chriſtian manner, as well as in the like kind: and do not ſuffer the faire ſpeeches or good turnes of any, ſo farre to dazle their eyes that they cannot ſee, or to tie their tongues that they cannot ſpeake againſt thoſe things that are amiſſe in them; but deale faithfully with their ſouls in that behalfe; howſoever they may ſometimes beare the imputation of inhumanity and indiſcretion, yet if they deale wiſely & mercifully, as our Savi-

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our did, though not in the like perfection, they may take comfort therein. For howsoever ignorant and carnal mens tongues be against them, the testimony of God, and of their consciences will be for them, and beare them out against all calumniations and reviling speeches, that are invented to defame and disgrace them: and this shall be found true, when all men shal be proved lyars, that he that reproveth (when he hath just cause and calling thereunto) *shall finde more favour at length than he that flattereth.* And thus much for the generall doctrine. Now let us consider the words more particularly.

Verily, verily, I say unto you, ye seeke me not, &c.

In that Christ Iesus taketh notice of the disposition and inclination of their hearts that do now follow him, and intended the filling of their bellies, though they pretended to seeke after the satisfying of their soules; the doctrine hence to be collected, is this: that our Lord Iesus Christ is acquainted with the purposes of such as come to his services, and to the meanes of their salvation. *Doct. 2.*

He observeth what is the principall end that they ayme at, as we may see in this place: they affoord Christ very good words, and are ready to acknowledge the miracle that he had wrought, and yet he doth not onely see; but narrowly looke into that fleshly respect that they had in comming unto him, and tels them plainly of their hypocrisie, and that with a protestation, *Verily, verily, &c. q.d.* I say it for a truth, disprove me if you can, and I avouch it againe, because it is a matter of weight, that you come to feed your bodies under pretence of feeding your soules. And as he did descend into their hearts, and finde out their fraud and guile, so doth he continually behold all the windings and turnings that are in the hearts of the sonnes of men. This may appeare in the Gospel of *Iohn*, where it is said, *that many beleeved in his name when they saw the miracles that he did:* they were moved in a sudden passion upon the sight of such great wonders, to thinke that he was the Christ: but (it is added) Iesus did not *commit himselfe unto them*, he would not trust thē (notwithstanding the faire shew they made) *because he knew them all, and had no need that they should testifie of man: for he knew what was in man:* he perceived Iohn. 2. 12. 24, 25.

Christ is the searcher of the heart.

ved that they were not found, whatsoever others thought of them, neither did he stand in need of the testimony of any, that should tell him this man is upright, this man is not; for he knoweth a mans heart better than himselfe doth: and it may be made yet more cleare, by reason that God is privy to mens thoughts, because he first publisheth them; secondly, reproveth them; thirdly, punisheth them.

Reason.

Ezek. 14. 13.

1 He publisheth mens thoughts

First, that he publisheth them to others, is apparant in *Ezekiel*, where the Lord telleth the Prophet, that howsoever *the Elders of Israel came unto him, and sate before him*, yet *they had set up idols in their hearts*: and howsoever they would have men to beleeve that they were the holy servants of God, that they loved the word of God, and came to heare what he would teach them: yet the Lord declareth unto *Ezekiel*, that their hearts were not withdrawne from idolatry and superstition, and therefore that he should thinke never the better of them for their outward semblance of Religion.

Reproveth them. Matth. 9. 4.

Secondly, as he publisheth mens thoughts to others, so he reproveth them for the same himselfe: as the Evangelist testifieth, *When Jesus saw their thoughts, he said; Wherefore thinke ye evill thoughts in your hearts?* Where it is plaine, that therefore he rebuked them, because he discerneth the corruptnesse of their thoughts, in judging hardly of him, because he had said to the man sicke of the palsie, *Thy sinnes are forgiven thee*. And indeed what equity were it that Christ should blame men for their cogitations, unlesse he were the searcher of the heart? It is indiscretion, and an injurious part for a man to finde fault, unlesse he can directly prove that which he layeth to another mans charge: and how much unbeseeming the infinite wisedome and righteousnesse of Christ must we needs thinke it then to deale with any in that sort? Nay, he forbiddeth us to judge rashly, and commandeth us to judge righteous judgement, and therefore he will much more observe that rule himselfe.

3 He punisheth them.

Thirdly, he doth correct and punish men for their perverse and naughtie imaginations and affections, and therefore he must needs be a discerner of the same: for otherwise how should he proceed according to every mans desert? And that

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he doth inflict punishment on men for thoughts, the Prophet *Isaiah* sheweth when God chargeth the people, that *though their bodies were neere him, yet their hearts were removed farre from him:* and therefore he threatneth that he *will do a marvellous work with them*, to wit, that *the wisdome of the wise should perish, &c.* that he would infatuate them, and give them up to blindnesse of minde, and to sensleſnesse of heart, as afterwards it fell out in their children the Scribes and Pharisees, to whom all things that Christ Iesus spake, seemed Parables, so that they knew not the mysteries of the kingdome of heaven, but had eyes and saw not, eares and heard not, hearts and minds, and understood not the things that were taught them. And as God doth lay judgements upon the soules of men, which are the most grievous, so doth he also on their bodies, even for their defects & wants, as we see in the *Corinthians*, amongst whom *many were sicke, many weake*, and many smitten with the stroke of death, because they came negligently and unpreparedly unto the Lords Table: and so doth his heavy hand lye upon many now-adayes, being strucke with the pestilence, and such like plagues of God, for comming prophanely, irreligiously, and hypocritically to the Word and Sacrament: not in outward appearance for ought that we can see, but before the Lords eyes who searcheth the heart and reines, and layeth his corrections, according to the measure of mens inward, prophane, and lewd disposition. Now this he would not do, unlesse he could prove them guilty: but indeed he is able to indite them, and to produce witnesses against them, that these and these have beene their secret sinnes, such and such vile thoughts they had at such a Sermon, at such a Sacrament, and their hearts were wandring about their pleasures and profits: they were full of malicious & revengefull imaginations & intents, nothing regarding Gods presence, nothing affecting nor reverencing his ordinances: & these things he can make their own consciences to testifie against them, & therfore doth justly plague them for the same. And as in this life, so at that great assises at the last day, the Lord *will lighten things that be hid in darknesse, and make the counsell of mans heart manifest:* & bring every secret thing to judgement, whether good or evil, that al

Isa. 29. 15.

In their soules.

In their bodies.

As in this life, so in that which is to come.

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may receive according to their workes.

If then all shall be at that time judged and rewarded, according to their thoughts, most sure it is, that God well observed the same while they lived upon the face of the earth, and kept the same in his booke of records.

Vse 1. Since the Lord marketh whether men come in love and in
Sincerity in Gods services. sincerity, or for fashion and in hypocrisie, let this teach us to present our soules before the Lord, and so serve him soundly and religiously: not onely behaving our selves in as orderly a manner as others do, but in as holy a manner as we can. Divers there are that will repaire to Gods house as often as the best, and make a colourable shew of reverence in Gods worship, sitting modestly in the view of the congregation, not gazing hither and thither, nor expressing any unseemly behaviour: yet nevertheless except God see their hearts well exercised, all that men behold and take notice of is nothing worth. They seemed to be very forward, of whom the Pro-
Isa. 58. 2. phet *Isaiah* maketh mention, they would enquire after the ordinances of judgement and justice, and seeke the Lord, and not by fits and starts, but daily: they would be ordinarily at the Lectures of the Prophets, and peradventure marke what was delivered, and make repetition of the same; and if there were any thing that they understood not, they would aske direction, and search out the meaning of it: and yet the Prophet is bid to cry out against them with full mouth: *Cry aloud* (saith God) *lift up thy voyce like a Trumpet, and shew my people their transgressions, and to the house of Jacob their sinnes.* And that because they came with hollow and hypocriticall hearts, as their unholy and unrighteous behaviour afterwards did witnesse to their faces.

And therefore that must be looked unto, that we satisfie Gods eyes, as well as mens, and to that end search out, and cast forth all leaven of hypocrisie that is in our hearts: for if we do not finde it out, God will: and if we spare our hearts, God will not spare us. Well we may delude our owne soules, but God is not mocked: outward serving of him may make the Minister think us upright, & cause our neighbours to esteeme us good Christians: but except God approve of our hearts,

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we are never the better, for the good opinion that men conceive of us.

2 This is for the exceeding comfort of such as are true-hearted, and that in a double respect:

1 In regard of that approbation which the Lord will give us, if he be a witnesse of our sincerity and faithfulnesse. If wee come to the Sermon in obedience to Gods ordinance, with a desire to get grace thereby: if we come to the Sacrament, that we may have communion with our head Christ Iesus, & that the new Testament or Covenant of God, may be sealed and confirmed unto us; if we see our weakenesse, and labour to get strength against it; if we bewaile our corruption, and strive to get victory over it: if wee perceive the imbeciltie of our faith, and would have it increased: or want of repentance, and would have it renewed: or defect of love, and would have it augmented, and so come to Gods holy feast with an hungry appetite; we may comfortably partake of his heavenly mysteries; & whatsoever we imagine of our selves, God wil reward us according to that integrity which he seeth in us. Well was it for *Nathaniel* that his heart was known unto Christ, for otherwise he had lost the praise of his uprightnesse. And so is it with many Christians: if one should demand of them whether they had faithfull hearts or not, the answere of many would be, I hope well; but in truth I dare not say so much; and therefore this is not the least part of their happinesse, that God discerneth the truth of their hearts better than they themselves doe: and whereas there is some deceitfulnesse in the most sincere and plaine heart that is, if there be any endeavour to shake it off, the Lord will certainely pardon and remove the same. *Vse* 2. Consolation, in regard of 1 Discouragement.

2 Secondly, here is matter of consolation to those that are sound hearted, in regard of the clamors and slanders that are raised against them: they are usually charged to be all hypocrites, troublers of the places where they live, and such as altogether serve their owne turns, in that profession of religion which they make: here is their comfort, the Lord knoweth their hearts; and he will cleere the innocent, and make their righteousnesse shine forth as the noone day: as hee will judge 2 Of slanders.

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and condemne all hypocrites, so will he manifest the faithfulnesse of his owne servants; and this was *Iobs* comfort when his friends counted him a dissembler: *My witnesse is in the heavens* (saith he) *and my record is on high.*

Iob 16.19.

Labour not for the meat that perisheth, but for the meat that, &c. q.d. You cannot doe both together, you cannot seeke the things of this life, and the things that pertaine to a better life both at once: whence this doctrine ariseth, that

Vse 3. A man cannot be a worldling and a Christian.

A man cannot be a worldling and a Christian.

A man cannot be both a worldling and a Christian, these two are opposed and set one against the other, as things that cannot stand together: one cannot labour for these transitory things, that is, set his whole desire upon them, and bend his whole indevour for the obtaining of them; and withall labour for better matters, and religiously and unfainedly seeke after them. He that pursueth after earthly things, cannot follow after heavenly things: and he that followeth after heavenly things, will not pursue afer earthly things. Not but that one may be truly religious, and yet enjoy the commodities of this life: but he cannot set his heart upon them, and upon matters of godlinesse: also no man can be earthly minded and spiritually affected at one and the same time: nor seeke that happinesse which is aboue, & that which is beneath at once: in which regard the holy Ghost maketh an opposition betwixt them, saying; *Love not the world, neither the things that are in the world: if any man love the world, the love of the Father is not in him:* Whence it is evident that a mans affection cannot be fastened both on the world and on God. He may use the world, and yet love God: but he cannot love the world, but it wil exclude the love of God: hee that maketh it his felicity to enjoy the things of this life, *the love of the Father is not in him;* neither doth he love the Father, nor apprehend the Fathers love unto him. But what are these things of the world which we must not love? he telleth us in the ver. following; *the lust of the flesh, the lust of the eyes, & the pride of life.* Where by the *lust of the flesh*, are all kind of concupiscences meant, as in eating & drinking, and such like sensualitie. 2 By *the lust of the eyes*, are meant all such things as content the eyes, as fair houses, goodly pastures, great store of cattell, gorgeous furniture, &c.

1 Ioh. 2. 15. 16.

3 By

1 3 By *the pride of life* is meant an ambitious desire of advancement & dignity, or to become great mē in the world any way, either in place or estimation, for any speciall parts or endowments. All the things of the world may be drawn unto one of these three heads; of pleasure, profit, or credit. And concerning al these, he saith, that they *are not of the Father*: honest delights, wealth, & prefermēt are from the Father, but the love of these is not from the Father, but from the world: & therfore whosoever inordinately affecteth thē, is a worldling, not a Christian. Therfore the Apostle exhorteth the *Colossians*, *If ye be risen with Christ, seek those things which are above, and set your affections on things which are above: & not on things which are beneath*, implying that they could not doe both. It is as possible for a man to rise & fall, to clime upward, & to descend downward at the same instant, as to be godly & worldly, to ascend to heaven-wards, and to grovel to the earth-wards; they cannot be verified of the same person, at one and the same time. Col. 3. 1, 2.

The reason is taken from that of our Saviours: *No man can serve two masters*; for being of contrary dispositions and affections, as God & the world, or rather the Prince of the world are, either of them would be whole Master, and requireth the whole man. Doth voluptuousnesse take place in the heart? it wil not indure any matters of religiō to be thought of, or spoken of; but that must have the ordering of the cogitations of the minde, and of the speeches of the mouth, & of the actions of the body. Doth worldlinesse or haughtinesse beare sway? then will they extinguish all the sparks of goodnesse that are in a man, & quite put out the light of religion, carrying all the meditations and practises of the party towards the obtaining of that which is aymed at. On the contrary, if religion once get the better, & begin to rule in the heart, it will root out sin, & make those that were Sathās bondslaves before, to become Gods free men: it will by degrees kill lust, and covetousnesse, and pride: grace will be still increasing, and corruption decreasing, so that they can never agree together, no more than can fire and water. *Reasons.* Matth. 6.

Which is for the confutation & overthrow of that dangerous errour that is in the most part of men, that take it to be a *Vse 1.*

nota-

notable point of wisedome to joyne these together, to be rouers in the earth, and yet professors of the Gospell: so ordering the matter that they will neither bee so apparantly prophane as others that notoriously practise impiety and wickednesse; neither be so strict as others that exercise sound mortification and holinesse. And herein they glory, that they can carry the credit both of husbands for the world, and of wisedealers for their soules: that they can enjoy a present happinesse in this life beyond the best, and yet live in hope of blessednesse in the life to come as well as the best, and therein they applaud their owne wisedome, and have themselves in admiration, and for want of this they censure their betters of folly, and have them in derision. But of all silly men these are the sillyest, that think they can serve both God and Mammon, the Lord and the world. Christ had not found out the depth of that wisedome; hee professeth that his Kingdome was not of this world, and biddeth us *labour for the food that indureth to eternall life, and not for that which perisheth.* And therfore howsoever these vaine men blesse themselves in the high estimation of their great policy, yet they doe very palpably bewray their grosse ignorance and simplicity, as all shall doe that will try conclusions contrary to Christs conclusions; whatsoever they dreame of, in seeking for both, they lose both, they have neither sound comfort in God, nor true contentment in the world.

Yet how generall is this errour amongst the sonnes of men? they make some reckoning that there is a God, and therefore they will now and then heare a Sermon, sit at it, and speake of it, but never make use of any thing that crosseth them in their pleasures or profits: they will make a shew of keeping the Sabbath, by frequenting the publike exercises of religion; but when they are over, they betake them to their sports and recreations: But what will be the issue of these things? Our Saviour telleth us in the Gospel: for when men shall say unto him, *Lord, Lord,* and bragge of the workes they have done in his
Math. 7. 12. 23. name, he wil *professe unto them, I never knew you,* (or acknowledged you for mine) *depart frō me ye that work iniquity.* Therfore it standeth men vpon to have regard hereunto, that they

deceive

deceive not themselves, in thinking to haue fellowship with God & *Belial* together: the Apostle *Paul* telleth such persons of their end: *Many there are* (saith he) *whose God is their belly, and whose glory is their shame, which minde earthly things.* They were professours, and would make shewes of religion, for else the Apostle would not have taken the matter so to heart: but they tooke carnall courses; they were addicted to their bellies, and sought preferment in the world, and minded those things that are here below; but their glory was their shame, & their pleasure their perdition: and whereas they pleased themselves in their wisedome, the Apostle could not speake of them, but he must weepe for them: *Of whom* (saith he) *I told you before, and now tell you weeping, &c.*

2 Seeing that we cannot set our affections both on carnall things, and on spirituall, let us reject the worst, and imbrace the best: let us leave the things that are momentany, and lay fast hold on the things that are eternall, and that we may be perswaded hereunto the rather, let us weigh with our selves what our Saviour here saith of this temporall food: *He calleth it meat that doth perish.* And the like may be said of all other things: Labour not for the wealth that perisheth. When we have gotten all that may be gotten, what is it? it is but a corruptible treasure, that is quickly gone: *Hee that getteth riches, & not by right, shall leave them in the midst of his daies, and at his end shal be a foole.* When men have heaped up all the wealth that possibly they can, it is but as a great heap of snow, let the Sunne of Gods displeasure arise upon it, and it presently melteth and vanisheth: but suppose riches doe continue with us, there is such corruption in our hearts, that they are rather likely to poyson and infect us, than any way to further us in the course of godlinesse: therefore are they called *wicked Mammon.* We doe account him a silly man, that will accept of money, or meate, or garments, that are suspected to be infectious, in that they come from such as have had the plague-sore running upon them: and yet certainely these things cannot be in any degree so dāgerous as riches are unto those that lay open their hearts as it were to entertaine the love of them: the former do but indanger this present life:

Vse 2.

Ier. 17. 11.

the latter do undoubtedly (without repentance) deprive men of everlasting life: and therfore exceeding great is their madnesse that will so eagerly pursue after such vanities, especially seeing by reason of the uncertainty of their life, they have not any assurance to enjoy them, no not one houre; wheras Grace (as after shall be shewed) is an incomparable & an incorruptible jewell, which they must needs forgoe while they so greedily hunt after these trifles of the world. But that there be no mistaking of that which hath beene spoken, we must understand that the purpose of it hath not beene to withdraw any from labouring in his calling, and providing for himselfe and his family: but onely to perswade men in all their labours to serve God, & in seeking earthly things, to propose unto themselves an heavenly end; that in following the world, they may not forsake God; and in getting the things that are fading and perishable, they doe not lose the thing that are permanent and eternall.

But for the meat that indureth to everlasting life.

We heard what we must not labour for: now Christ sheweth what we must labour for, to wit, grace & the means thereof; whence the doctrine is, that

Doct. 4. They are most provident for themselves, whose greatest labour is for grace.

They are the best husbands that labour most for grace. Prou. 4.

Therefore seeing it cannot be attained unto without diligence, Christs counsell is to use all carefull indeavour to get it: So likewise *Salomon* adviseth us to *seeke for understanding as for silver, and to search for it as for treasures*. So that it is Gods ordinance that men should labour for it, if they woul dhave it. Earthly things will not be had but by labour and toyle, much lesse these things which are of greater value. And whereas men may set others a work for the obtaining of outward matters, they themselves may be at home in their houses, and others labouring for them abroad; it is otherwise in the matters of Grace, a man must travell for it in his own person, if ever he intend to get it: he himselfe must pray, heare the Word, understand it, apply it, and make use of it: the greatest Monarch in the world must performe these and the like duties, and not bid his servants doe these things for him. And to incourage us

the

the rather to set upon this worke, the Lord hath promised us certain successe, as in that former place of the *Proverbs: If thou seekest her as silver, &c. then shalt thou finde the knowledge of God.* Others may take a great deale of paines, & yet not speed well: they may rise early, & go to bed late, and eat the bread of carefulnesse, hoping to be rich, and yet be still poore; men may labour to be applauded of all, and yet be derided of all; seeke to have all crouch unto them, and yet have all to lift up themselves against them; study and beat their heads how to live a pleasant life, and yet none be more vexed and tormented than they: but those that spend their pains in seeking of grace, shall never lose their labour, nor misse of their marke, but alwaies obtaine that which they doe desire; & when once they have possession of it, it will abide with them; they cannot lose it though they would; it is so durable and permanent, that it will never decay, and so united and ingrafted into the nature of the parties, that it can by no possible means be wholy taken away, nay nor cast away. And therefore as in other things, so in this, the continuance of it addeth greatly unto the worth of it. To have a Lease is better than to be Tenant at will: a fee-simple is more desirable then a lease; now grace is a perpetuall inheritance that farre surpasseth all that the world can afford. A man must leave his earthly inheritance and abundance, hee knoweth not how soone, neither can his great substance descend into the grave with him, neither can he so make it over unto his seed, but that they may be defrauded of it: but the heavenly treasure is ours whiles we live, & when we dye, & after death, yea at, and after the resurrection for evermore. And as the perpetuity, so also the excellency of this in it own nature should be a forcible motive unto us, and set an edge upon our affections to pursue after it continually. For whereas other things are dangerous and hurtfull, this is alwaies profitable & helpfull; it maketh us blessed in this present life, and in the life to come; it bringeth with it the cōfort of the spirit, the feeling of Gods love & favour, and the comfortable use of all outward good things. We are not likely, at least not certain, to continue here many daies, & what an unspeakeable comfort then is it to be assured that when we go from men, we shall go to God,

Reasons.
Pro. 2.5.
1 Pet. 1.4.
Psal. 49.17.

and when we leave the earth, we shall inherit heaven, that we shall have peace at our death, and glory after our death? If the pestilence enter into our houses, or take hold of our owne persons, when none dare com unto us, then God will bee with us: though our bodies be infected, yet our soules can never be so infected, in we have grace in our harts, but that God dareth to enter into our houses to visit us; and when our soules shall be parted from our bodies, he will not thinke it too much to give them a place of rest with himselfe in his own kingdome, and at length to unite them to our bodies againe, that they may enjoy everlasting blisse together, as they have beene imployed in Gods service together.

Vse 1. Seeing then, that the benefit of labouring for grace, is so great, this serveth to reprove those that are sloathfull in the things of God: slothfull in repairing to the word, & in mingling the same with faith in their hearts: slothfull in travelling with their owne soules, in examining their hearts, and laying the edge of Gods threatnings to their corruptions, for the cutting off of the same. These men thinke that grace will grow as weeds doe, without any plowing, manuring or sowing of the ground: though they never pray earnestly, nor heare carefully, nor beat any paines for the reforming of their hearts, or of their lives, yet they thinke they shall have goodnesse enough by an ordinary course, and conclude that heaven shall be cast upon them whether they wil or not: as if God could not chuse but save their soules. But these fooliſh men doe altogether deceive themselves, & they shall find by wofull experience, that except they set their minds, & hearts, and tongues, and hands, and all the powers and parts of soule and body on work, they shall never attaine unto any godlinesse at all, and therefore of necessity be deprived of everlasting life.

Objection. But we like of the Word, and love the preaching and Preachers thereof. But what measure of faith and of other graces of Gods spirit have you gotten thereby? if you be destitute of those, it is sure you have not laboured as you should for the same: for *whosoever seeketh, findeth.* Talking of gold and silver, and the like, & declaring to others how much we affect them, wil not keep us from penury: we must so labour for them, as

Answer.

that

that we get them, if we would be rich men. A sluggard may desire to get the victory, but he must fight for it that will have it: and the like holds in spirituall things, those that would be partakers of them, must use the meanes that God hath appointed for the accomplishing of their desire.

And therefore this rebuke lights upon the heads of all such sluggards, as will not bestirre them in this weighty matter, nor labour in the field of grace, nay when the crop of grace is brought home unto their houses, they will not open their doores to receive it: they will not so much as give attention to the word, but are like the high-way side, that doth not so much as receive the seed that is cast upon it, but let the devill catch it away all from them.

Secondly, this may be an Apology for those that are faithfull and painfull, in seeking for the Word: if it be a thing so exceeding necessary, then are not they to be blamed, that are content to undergo any toyle for the obtaining of it: it is no precisenes nor needles labours: neither are such to be checked and reprehended, but rather to be commended & encouraged: for this is it that is foretold in *Daniel: Many shall runne to and fro, and knowledge shall abound.* If men have a dangerous sickneſſe; they seeke helpe from the Physitian though farre off, and none findes fault with them, nor makes question, why they should seeke to be healed. If house-holders want provision at home, they will repaire to the Market, and none cries out upon them, What wretched men are these that cannot keepe them from the Market? have they not oxen & sheep at home? yet though they have, men are so wise as to consider that they are not made ready for their turne. Now if they are not blamed, nor indeed blame-worthy, that do thus seeke for corporall Physicke, and food, then why should they be blamed by Papists, and such as are Popishly affected, that seeke for that which is spiritual, it being farre more requisite and necessary? *Which the Sonne of man shall give*, &c. *Doct.*

Vse 2.

Dan. 12. 4.

See the 2. Sermon on Mark 14. *Doct. 6.*

The efficacie of the Word and Sacrament, is from Christs own hand. Whosoever would have grace, must receive it frō Christ himself: hence is that promise made unto the *Israelites: The Lord thy God will circumcise thy heart; and the heart of thy*

Doct. 5. The efficacie of the Word and Sacrament of Christ.

seed that thou maist love the Lord thy God, with all thine heart, and with all thy soule, that thou mayest live. They to whom it did belong to circumcise their bodies, could go no further than the outward circumcision: it was God only that could cut off the corruption of their hearts, & frame them unto obedience: and that which is spoken concerning that one Sacrament, holdeth us true in all the rest: man can give onely the externall signes, God must give the inward vertue. And the reasons why it pertaines unto Christ, and is a work of the Godhead onely, are divers. First, one is taken out of the Text, where it is said: *Him hath the Father sealed:* it is Christ his office unto which the Father hath ordained him: he alone hath commission and warrant to deale in it: and whosoever else doth arrogate that unto himselfe, is an intruder, and shall be punished, for that he goeth about to thrust Christ out of his chaire.

Reasons.

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2 Secondly, as it belongs to him, so he alone is of ability to do it: none besides him can deale with the heart, wherein this worke doth principally consist. He onely knowes it, and he alone can cure it: as the first *Adam* did kill us, so the second *Adam* must quicken us. No man can give naturall life unto another, no not that which brutish creatures do enjoy, nay nor so much as that which plants do live by: much lesse can any one give spirituall life unto another. *Paul* may plant, and *Apollos* may water, but God alone giveth the increase.

1 Cor. 15. 45.

3 Thirdly, experience will confirme us in this point: for who be the men upon whom the Ordinances of God are usually most effectuall? even the most unlikely of all other in the eye of reason, many of them having bin very silly & of marvellous weak and slender capacity: others violently carried with sundry grievous and strong corruptions, of anger, pride, raging lust, and the like. And herein doth the power of God more clearly manifest it self in overthrowing the strong holds of the devill, &c. Our Saviour magnifieth Goes name, saying, *I praise thee Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and revealed them unto babes:* And when the Apostle had spoken of many notorious and abhominable sinners, as fornicators, Idolaters, adulterers, buggerers, &c. he addeth, *And such were some of ye, but you are washed,*

Mat. 11. 25. 1 Cor. 6. 9, 10, 11.

washed, but ye are sanctified, &c. If we might make the choice of those that should be converted, we should have good natured civill men, and wise and politicke men, and noble and great men to fill up the number, that God might that way be more honoured, and religion countenanced: but God in his wisedome taketh another course that maketh more for his glory: he chuseth the worst to make them best: and *not many wise, nor many noble are called.* 1 Cor. 1. 26. 27.

But God hath chosen the foolish things of the world to confound the wise; and the weake things of the world to confound the mighty, &c. that the whole worke, and the glory thereof, may be attributed to him alone.

This should instruct us to go out of our selves, and to looke beyond sense and reason, when we are to meddle with the things of God: not to thinke we are of capacitie sufficient to conceive the mysteries of salvation, but to call upon the Lord for assistance. *Vse* 1.

Neither let us rest upon the act done in hearing of the Word, or receiving the Sacrament, as if thereby grace must needs be conveyed unto us: for we may partake of those ordinances of God to our greater ruine; as *Judas* and *Simon Magus* did. 2

Further, let us be admonished hence not to depend upon the excellency of the Minister: for it is God, not man that giveth working to his ordinances. God indeed may heare their prayers, but he himselfe doth the whole worke. *Moses* was a rare Minister, yet he could not give grace unto the Israelites, but many of them perished that received the Sacrament. *John Baptist* also was a rare Minister, yet he could onely baptize with water: Christ must baptize with the holy Ghost, and with fire. 3 1 Cor. 10. 5.

On the other side, doth the vertue of the ordinances depend on God? then let us not be discouraged in regard of the weakenesse of the Minister, or the outward meanes: for though neither the party administring, nor the things administred can breake our hearts, and worke grace therein, yet the Lord can and will do it: therefore let us not thinke the worse of that precious jewell, because it is brought by a simple messenger, & 4

in a plaine boxe, as it were: neither let us lightly esteeme of pure gold, because it is carried in a leatherne bagge, but let us value the gift according to the worth of it, and according to the dignity of the giver.

If men should judge according to corrupt reason, they would never thinke that a poore man by speaking unto them, by powring a little water upon them, and by giving them a little quantitie of Bread and Wine, should make them kings and fellow-heires with Christ Iesus for ever: but if in this gift we looke unto the *Sonne of man, whom God the Father hath sealed* and ordained for that purpose, and cast the eye of our faith upon the promises that are made through him, and the all-sufficient power that is in him, we shal easily conceive that all this may be well effected: for he is a rich fountaine, *Of whose fulnesse we all receive*. What though our capacitie be slender? Gods word giveth wisedome to the simple. What though our hearts be hard? God is able and ready to soften them. What though we have played the hypocrites? so had these here, unto whom our Saviour directeth this exhortation. They pretended to seeke for the bread of life, when their comming was onely to have their bellies filled: yet Christ doth not cast them off, but biddeth them *labour for the food that endureth to eternall life*: and then promiseth to give them eternall life. And so will he deale with us, albeit we have beene dissemblers: yet if now we returne from our hollownesse to soundnesse, and from our hypocrisie to plainnesse, we shall be sure of a blessing.

Psal. 10.7. Ezek. 36.16.

Vse 5. This is further for the great consolation of all Gods faithfull servants. Is the vertue and effectuall working of the Word and Sacrament, the gift of Christ by the appointment of the Father, through the grace of the holy Ghost? then certainly they are highly in Gods favour on whom this is bestowed. If once we have any testimony of grace, the Lord hath greatly magnified his love towards us; according to that speech uttered by *Wisedomes* own mouth; *Blessed is the man that findeth me, he shall receive life and favour from the Lord:* and therefore (as Christ telleth the woman of *Samaria*) if we knew who it is that offereth such mercy, and what the gift of God is, we would esteeme it more highly, and seeke it more earnestly than

than ordinarily we do. The *Manna* that they had in the wilderneſſe was counted excellent food, and they extraordinarily graced and favoured that did eate thereof; becauſe Angels were the Miniſters of it: how excellent then is this heavenly *Manna*, which is by Chriſts owne hand conveyed unto us: and made effectuall for our good and comfort? Surely we can never be joyfull and thankfull enough for this ineſtimable treaſure.

THE

THE NINTH SERMON.

MAR. 14. 18,19,20,21.

18 *And as they sat at table, and did eat, Jesus said, Verily I say unto you, that one of you shall betray me, which eateth with me.*

19 *Then they began to be sorrowfull; and to say to him, one by one, Is it I? and another, Is it I?*

20 *And he answered, and said unto them, It is one of the twelve that dippeth with me in the platter.*

21 *Truly the Sonne of man goeth his way, as it is written of him, but woe be to that man by whom the Sonne of man is betraied: it had beene good for that man if he had never beene borne.*

THis Historie containeth in it especially & principally the Institution of the Lords Supper: wherin two things are chiefly to be observed:

1. A conference that was before it, contained in these foure verses.
2. The manner and celebration of it, contained in the three next verses.

Verse 18. First, for the conference, it was betweene our Saviour and his disciples, at the eating of the *Passeover*, before the institution of the other Sacrament; wherein 1. Christ Iesus doth discover unto them the practise and treason that was conspired against him; Iesus said, *Verily I say unto you, that one of you shall betray me*, &c. that is, shal treacherously deliver me into the hands of the high Priests.

Verse 19. 2. They make answer: where the affection wherewith the eleven delivered the same, is expressed: *Then they began to be sorrowfull, and to say to him, one by one, Is it I? and another, Is it I?*

Sorrowfull they were, because their Master had told them that he shold be betraied into the hands of sinners, & that one of

of them should do it, and every one was doubtfull & distrustfull of himselfe, and therefore partly that they might be better acquainted with their owne hearts, to the intent that if they were of such an ill disposition, they might be helped against it: partly that each of them might have comfort that he was not the man: and partly that they might be cleared every one of them before his fellows, they aske our Saviour, saying, *Is it I?* *Judas* indeed proposeth the same question, but not with the like affection, nor to the like use and purpose, but onely that he might thereby cloake his unfaithfull and ungodly plots and practises against his Master, having before this compounded with the high Priests for the betraying of him.

Next is set downe the reply of our Saviour upon this their answer: wherein he declareth,

1 The grievousnesse of the treason.
2 The miserable estate of the treatour.

First, the grievousnesse of the treason is set forth, *Verse* 20. in that it was contrived by (one of the twelve) one whom Christ had chosen to be an Apostle, and principall Ambassadour unto himselfe: one that was so familiar with him, as that he did sit at his owne Table, eate of his owne messe, yea in his owne dish: *It is one of the twelve* (saith Christ) *that dippeth with me in the platter.*

Secondly, the wretched condition of the traitour is declared, *Ver.* 21. (*Truly the Sonne of man goeth, &c.*] Where the Lord Christ Iesus preventeth some objections that might arise in their hearts: for thus they might reason in themselves. Do you know of such a treason? and who it is that goes about it? Why then will you yeeld your selfe into his hands? were it not good wisedome to prevent it, and to use means to escape? No (saith our Saviour) that may not be (*The Sonne of man goeth his way, as it is written of him*) I cannot, I must not avoid it, nor decline from it: for the Lord hath appointed it, yea manifested it in his word, which cannot be verified, unlesse this be fulfilled: therfore seeing the Lord in his wisedome hath made this to be my way, I will be content to walke in it. Vpon this they might reply againe: If the Sonne of man go away, as it is written of him, then he that doth betray him effecteth no *Verse* 21.

more

more than that which the word of God hath foretold of him: which may seeme to be no fault, and therefore to deserve no punishment. Yes (saith Christ) *Woe to that man by whom the Sonne of man is betrayed*, &c. It was pre-ordained indeed, but that doth not lessen the fault, neither shall it diminish the punishment of him that is the traytour: but *woe unto him, it had beene good for that man he had never beene borne*, whatsoever matters of present contentment he may seeme to enjoy.

Doct. 1. Christ knew before what he should suffer.

Verse 18. *And as they sate at table, and did eate, Jesus said, Verily I say unto you*, &c.

The Lord Iesus Christ was well acquainted beforehand with all the passions which he was to indure, and all the occurrents that should befall him: as may plainly be seene in this place, and elsewhere, in that he foretelleth his disciples by whose means he should dye, and after what manner he should die, with all other circumstances. As one Evangelist testifieth, Matth. 16.21. saying, *From that time forth, Jesus began to shew unto his disciples, that he must go to Jerusalem, and suffer many things of the Elders, and of the high Priests, and Scribes, and be slaine, and rise againe the third day.* And as another witnesseth, relating Ioh. 3.14. our Saviour his owne words; *As Moses lift up the Serpent in the wilderneſſe, so must the Sonne of man be lift up.*

Reason. 1 Firſt, becauſe he was God from everlasting, and so knew all, his hand disposing of every particular thing that in the fulnesse of time came to passe, being pre-ordained by his owne wisedome and counsell. Acts 4.28.

2 Secondly, he as Mediator must of necessitie understand of all things before: becauſe he compounded with his Father for our redemption, not rashly without fore-knowledge of that which he should performe, but advisedly, agreeing how much he should endure, and what he should pay; even so much as should satisfie his Fathers justice, and appease his wrath.

3 Thirdly, the Scripture foretold what he was to undergo: that one that was neere him should betray him, who was prefigured in the person of *Achitophel*; that he should suffer a very grievous kind of death, such as was long before described, with the particular circumstances that accompanied it, both in

Psalme

Psalme 21. and *Isay* 53. besides sundry other places. Now he was perfectly acquainted with all the Scriptures, and the meaning thereof, they being written by his own Spirit, and therefore it must necessarily follow, that none of his sufferings therin prefigured and foretold, could be hidden from him; and as he foresaw what should befall his naturall body, so hath hee a continuall foresight of that which shall befall his mysticall body, that is, his people, and every one of them.

The doctrine serveth, first for consolation against all tribulations that man light upon us, & all persecutions that may be raised against us, either by bloudy Papists, or other enemies of the Gospell. When we see them exceeding malitious in their plots, and threatnings, and practises, intending and indevouring to overthrow al the servants & services of God, & to raze them by the very foundations, and not to suffer one of them to live, but (if it were possible) to root out their names from under heaven; though, I say, their rage bee marvellous great, even as the rage of the Sea, yet need we not at all to bee afraid of them: for the Lord Christ knoweth all that shall befall us, as he did all that should betide himselfe: for the case of his people is as much respected of him, as was the state of his owne body, since he tooke upon him an humane nature, and suffered both in soule & body for their redemption and happinesse. Therefore is it that our adversaries attempt many things against us, which never come to passe (as it fared with *Ieremy* in the times of old) because God foreseeth them, and disappointeth them. *Vse* 1. Ier. 11. 18.

But suppose some things doe come to passe according to their hearts desire, the Lord knew of them before, and therefore did not prevent them, because hee saw they could not be hurtfull unto us: Hee is a wise Father, that will have his children to feele somewhat that may bee for their smart and paine, as knowing it will turne to their good at length, but hee will stay any thing that might procure their undoing and overthrow, and therefore Christ pronounceth them happy and blessed that suffer for his names sake, either disgraces, or losse of goods, or banishment, or imprisonment, or death it selfe. As farre then as any of these may hinder Mat. 5.

our.

our happineſſe, we ſhall be ſure to be freed from them, ſo that we need not *feare any of the things which we ſhall ſuffer*: for if we be *faithfull unto the death, we ſhall receive the crown of life.*

Revel 2.

Vſe 2. Secondly, this ſerves for terrour unto wicked men, in that Gods remembrance is equall to his fore-knowledge: and therfore if he can underſtand long before what they ſhall do, he can as well call to remembrance what they have done: and ſithence he hath an eternall fore-ſight of what ſhall come to paſſe, he hath alſo an everlaſting memory to keepe a memorial of the things that are practiſed againſt him & his, to ſet them in order before the offenders at the laſt day, and to inflict proportionable puniſhment upon every one of them, according to the ſame.

Verſ. 19. *Then they began to be ſorrowfull, and to ſay to him one by one, Is it I? &c.*

Doct. 2. Here we ſee that every one of the Diſciples (except *Iudas*) was miſtruſtfull of himſelfe, and yet none of them proved to be the Traytor. Whence we may learne, that

Feare of ſinne prevents falling into ſinne.

They are likely to fall into leaſt evill, who are moſt fearfull of falling into the ſame.

They who are moſt jealons of their owne corruptions, are beſt fortified againſt dangerous falles. Therefore is it ſaid by the wiſe man: *Bleſſed is he that feareth alwaies: but he that hardeneth his hart ſhall fall into miſchiefe.* That was *Haſaels* caſe, he ſuſpected not himſelfe, and therfore when the Prophet told him that he ſhould be a cruell man, that hee ſhould ſlay the young men of Iſrael with the ſword, and daſh their infants againſt the ſtones, and rend in pieces their women with child: he ſaid unto the Prophet, What? *Is thy ſervant a dog, that I ſhould doe this great thing?* As if he had ſaid, I were worſe than a dogge, if I ſhould ever ſhew ſuch immanity and fierceneſſe, and ſuch beaſtly violence, but the Prophets words fell out to be true: he would not miſtruſt his owne heart, and therfore hee became ſavage as a Wolfe, and fierce as a Lyon. The example of *David* wil adde further light unto this point: for as long as he was awed by Gods correcting hand, & fearing himſelfe, kept a narrow watch over al his waies, he ſtood firme & unmoveable againſt all aſſaults: but when hee grew feareleſſe

Pro. 28. 14.

2 King. 8. 12. 13

and

and careleſſe, we know what a grievous & dangerous fall he had. So *Peter* and the reſt of the Apoſtles as long as they were afraid of themſelves (as concerning this matter of treaſon they were) none of them fell; but when he and the reſt grew confident of their owne ſtrength, then they all plaid the cowards, eſpecially *Peter* that was moſt reſolute in an opinion of himſelfe. For whereas he profeſſed that whatſoever his Maſter thought of him, he would never forſake him; Chriſt muſt be content for once to be miſtaken and deceived in him, hee was another manner of man then hee conceived him to bee: whereas (I ſay) he was thus preſumptuous of his own courage in holding out, he that boaſted he would ſtād it out even unto death, was daunted with a word; and wheras hee thought if the men of warre had come againſt him with ſwords, hee ſhould have defied them all, & ſtucke unto his maſter: a poore ſilly wench with the only breath of her lips, maketh him lye and ſweare, and forſweare his Saviour. So that from theſe examples it is evident, that when men are doubtful and diſtruſtfull of themſelves, then they ſpeed well; but when they are confident of themſelves, then they ſlip and ſlide, & fall exceeding dangerouſly. And this may be yet further confirmed unto us by reaſons: for

Firſt, he that is fearefull of himſelfe, hath God to bee his keeper, who pronouncceth him *bleſſed that feareth alwaies*: for this holy feare will ſtirre men up to make many earneſt and fervent requeſts unto the Lord for his ſtrength and gracious aſſiſtance, which he never denyeth unto thoſe that faithfully crave it at his hands; and thence it comes to paſſe, that how weake ſoever they be in themſelves, yet they grow ſtrong in him, and in the power of his might. *Reaſon 1.* Prou. 28.14.

Secondly, as they have God to keep them, ſo will they with all diligence keepe their owne hearts, and avoid all occaſions and allurements unto evill. As one that is afraid of the peſtilence, will be very carefull to avoid the infection, and for that end carry wormewood, &c. in his hand, and take ſomewhat next his ſtomacke, that may fence him againſt it, if hee be to walk abroad, taking heed what company he comes into, and how he paſſeth through any ſtreet, or by any dore where the Epheſ. 6.2. 2

ſickneſſe

ſickneſſe is hot: whereas on the contrary, he that thinketh it not to be infectious, cares not what company he converſeth with, nor what places he commeth unto, but if he expect a booty, will goe to their beds ſide that are ſicke of it, & receive plague ſtuffe, or plaguie garments or the like. So is it for ſinne, he that ſeeth the poyſon and infection of it, will eſchew all company, intiſements, and occaſions that may draw him into it: but as for thoſe who ſee not, or feare not the proneneſſe of their nature to fall into iniquity, nor the dangerouſnes therof when they are plunged in it, they are altogether negligent in looking to their hearts, & to their behaviour, entertaining impure luſts in their ſouls, not caring whither they caſt their eys, nor what ſinfull objects they meet withall for the poyſoning and corrupting of their affections. Whence it oftentimes commeth to paſſe, that they are very ſhamefully overtaken: for when they waxe ſo bold and ventrous, it is juſt with God to give them over unto themſelves, yea though they be his owne children. As he dealt with *David* when his hart was lifted up, and he preſumed that his mountaine was ſo ſtrong, that hee ſhould never be moved, when he gave himſelfe to his eaſe, and tooke liberty for his eye, as if there had not been in him an inclination to adultery, we reade what great ſinnes and miſeries he fel into: how much more then wil the Lords hand be upon the ungodly ones of the world, that do altogether harden their hearts from his feare, never eſchewing the baits of ſinne, nor the ſnares wherein Sathan ſeeketh to take them, and to hold them faſt, unto their eternall damnation?

Pſal. 30. 6. 7.
2 Sam. 1. 1. 2.

Vſe 1. Seeing it is ſo, that as every one is more fearefull of falling, (provided that his feare be a godly feare, and doe not drive him to deſpaire, or to diſcouragement,) ſo he is in leſſe danger of falling; therefore whatſoever ſinne the Scriptures tell us that God doth abhor, and man is ſubject to fall into, we ſhould conclude, that we are likely to be overtaken with the ſame, & in that regard ſtirre up our hearts to a holy feare and ſuſpition of our owne weakeneſſe, intreating the Lord to preſerve us from them; yea though they be monſtrous and ſo unnaturall evils, ſuch as are mentioned in the firſt Chapter of the Epiſtle to the *Romanes*, and 2 *Tim.* 3, 2, let us be jealous of our ſelves, leſt

leſt we ſhould be drawne unto them.

For reproofe of them that are bold and venterous, to be in dangerous places with ſuſpected perſons, they will warrant you for ever being inſnared; but let them know that none are more likely to be overtaken by idolatry, adultery, or any ſuch foule ſinnes, than they are. *Vſe 2.*

Verſe 20. *It is one of the twelve that dippeth, &c.*

Doct. No bands of kindneſſe can make wicked men faithful unto godly men. *Doct. 3.*

No naturall or civill band will hold where mens hearts are not linked by Chriſtianity.

That which is here related to have fallen out betweene Chriſt and *Iudas*, will hold true betwixt all Chriſtians and *Iudas* his fellowes, that though they be never ſo well dealt with, and never ſo courteouſly uſed, yet they will prove unfaithfull, and requite evill for good, if it may be for their advantage.

Chriſt Ieſus (as we may obſerve) had dealt marvellous friendly with *Iudas*: he had admitted him to his ſervice, to be domeſticall, to be one of his Apoſtles (which was ſo great an office in the Church as never man had greater) to ſit at his owne Table, to eate of his owne meſſe, at ſo holy a banquet as was the bleſſed Sacrament, &c. yet after al this he moſt lewdly and baſely for a little money betrayeth & delivereth him into the hands of his mortall adverſaries. This (as all muſt needes acknowledge) was exceeding great unfaithfulneſſe, and very wretched dealing: yet none other than is ſtill to bee expected from men of *Iudas* his ſpirit and diſpoſition. This *David* complaineth of, and exclaimeth againſt in *Achitophel*, the figure of *Iudas*: *My familiar friend* (ſaith he) *whom I truſted, which did eat of my bread, hath lifted up the heele againſt me.* He had highly preferred *Achitophel*, made him of his Councel, yea the principal man of his councel; he uſed him as his familiar friend, not only in matters of ſtate, bnt in matters of religion, &c. Yet for all this, he fell from him in hope of greater promotion, joyned with his rebellious ſon *Abſalon*, ſought to depoſe him from his kingnome, yea to deprive him of his very life: *He lifted up the heele againſt me* (ſaith that good King) comparing him unto cattel that are fat fed, who feeling the provender to prick thē, do kicke with their heeles againſt their maſter. The like ſinfull Pſal 41. 9.

and unthankfull dealing may be seene in *Ioash*. *Iehoiada* the
2 Chro. 23. high Priest had preserved his life, by keeping him close from his grandmother *Athaliah*, who had slain all his brethren: and this he did not without perill to himselfe: afterwards he caused *Athaliahs* life to be taken from her, and the crowne and
2 Chro 24.20. 21.22. kingdome to be established unto him: yet notwithstanding all this kindnesse, when he fell from God & from religion, he forgot *Iehoiada*, and cruelly murthered his son *Zechariah*, an holy Prophet of God, for doing the message of the Lord unto him, in reproving him and his Princes for their idolatry.

To this point our Saviour giveth further testimony, telling his Disciples what should fall out upon the preaching of the
Mat. 10.21. Gospell: *The brother shall betray the brother to death, & the father the son, and the children shall rise against their parents, and shal cause them to die.* What neerer bonds than these, especially that of children to their parents, who have beene the meanes of their life, of their education, and in a word, of all the good things that they either doe or shall enjoy, and that not without great paines and charges, and troubles unto themselves? yet for all this, if children be impious, and their parents religious, they will not sticke to betray them, and to put them to death. So that by these proofes it is cleere and evident, that no bands of kindnesse or of nature will hold, where the bands of religion are wanting. And there is reason for it: for

Reasons.

1 First, the divell hath the disposing of all ungodly mens hearts, and therefore untill such time as he grow kinde unto Gods children, nothing in the world (but Gods over-ruling hand) can make his limbs, true and trustie friends unto the members of Christ: for Sathan having the command of them, will inforce them (will they, nill they) to bé unkinde, unthankfull, and uncourteous unto Gods servants that have beene most beneficiall unto them.

2 Secondly, there is in all unregenerate men abundance of pride, which maketh them to thinke that whatsoever is done for them, either by God or men, it is due debt, and nothing more than their deserts doe require: and therefore when they are fat and full, they spurne with the heele against the givers. And this let us set downe for a certaine ground, that they

which

which shew themselves unfaithfull and disloyall unto God notwithstanding all his benefits, will never be true and firme friends unto us, how neerely and strongly soever they are linked unto us in outward respects: he that is not Gods friend can never be our faithfull friend.

Thirdly, wicked men doe love sinne better than any benefit: and therefore will they fall out with their kindest friends rather than with their beloved corruptions, and be discourteous unto any, yea adventure the damning of their owne soules eternally, rather than crosse their wretched lusts, and set themselves against their sinfull actions. 3

For instruction, to teach us a point of wisedome, that seeing all sinners are unfaithfull, therefore wee should beware how we trust them, and how we commit our selves or our secrets unto them: for albeit their lookes be faire and smooth, and their speeches and outward carriage seeme loving and kinde, yet they feare not God, they will lye in wait for an advantage, and do us a mischiefe before we be aware, if we take not the better heed of them, and therfore let us not expose our selves unto them. *Vse* 1.

Indeed our Saviour did lay open himself unto *Judas*, because he knew that *Judas* was appointed for that work, and the wil of his Father must needs be fulfilled: but wee not having the like reason, must not imitate our Saviour herein, nor acquaint such persons with our counsels: much lesse let vs provoke them, and cast our selves into their danger: for if they have us once in the snare, there is no hope of mercy, except the Lord worke for us extraordinarily.

Let men therefore looke heedfully unto themselves, & beware, as of others, so of untrusty servants, of ungodly children, yea of unholy yoke-fellowes: for there is no fidelitie to be expected where the true feare of God is not planted in the heart. They are bound to pray for them, to instruct them, and shew them any kindnesse that civility or Christianity bindeth them to performe: but herein their wisedome must appeare, that they be not too open hearted unto them, nor too readie to put them in trust in matters of great importance.

Secondly, here is matter of comfort to all such as are faith- *Vse* 2.

full in their dealings, that would rather lay downe their lives, than deale dishonestly or discourteously: this is a great grace of God to requite friendship to their friends, & to shew themselves thankefull for benefits received. And indeed true and sound thankefulnesse can be in none, but onely in those that are truely gracious: wicked men may be glad of a good turne, and in outward complement of words and behaviour make a semblance and shew of thankfulnesse: but to be truely joyfull, as seeing Gods hand in a kindnesse received, and heartily & in conscience to love the partie whom God hath made an instrument of that good, with a desire and endevour to requite the same, this cannot possibly be in any, but in Gods people.

Verse 21. *Truely the Sonne of man goeth his way as it is written of him, but woe be to that man by whom the Sonne of man is betrayed.*

The death of Christ and the manner and meanes of it were prophecied of before, yet is not *Iudas* thereby excused. Which teacheth us, that,

Doct. 4. The wicked fulfill Gods will to their ruine.

A wicked man may fulfill the will of God to his own condemnation, and doe that which God hath foretold, to his utter destruction.

God had said, that *Iudas* should be a traytor: he is a traytor: God had determined (and Christ had confirmed it) that he should be a divell: he is such a one, yet all to his woe. So was it declared before unto *Abrahã*, that *Pharaoh* should grievously afflict the *Israelites*: he did accomplish Gods will in that behalfe, and verified that which God had foretold, but to his own utter ruine. In like sort the Prophet *Nathan* in Gods name denoũced beforehand this judgmẽt against *David*, that he would raise up evill against him out of his own house: *Absalon* effected it accordingly, but to his own overthrow. So *Herod* and *Pontius Pilat*, the high Priests and the Gentiles consulted together to put to death the holy Sonne of God, and therein did nothing more than Gods *hand & his counsell had determined before to be done*, yet notwithstãding they perished in their sins as many of them as repented not. And to heape together no more proofes in a matter so evident, we may note in the Scriptures how the enemies of the Church are compared

2 Sam. 12. 11.

Acts 4. 27. 28.

red to Gold-smiths, for that they purged Gods people from their drosse, and to Launders, because they washed away their spots, &c. and yet heavy judgements are denounced, and have beene from time to time executed upon them for such works: And good reason it should be so. Dan. 11. 35. Zach. 13. 9.

First, because they are not allured unto it by vertue of any commandement, but driven unto it by a secret providence of God. *Reasons.* 1

Secondly, they do it not in love unto God, but in malice against God, or man, or both: as *Judas* in a spleene conspired against his Master, because he found fault with his hypocriticall dealing. *Mar.* 14. 6. &c. and 10. &c. 2

Thirdly, they ayme not at Gods honour, though they accomplished that which tendeth to his honour: but they seeke themselves some way or other, in that which they do. 3

Which serveth for the just reproofe and terror of those that when they are convicted of any hainous crime, cast off all the fault with this, I was predestinated unto it, and unlesse God hath appointed it, I could never have done it. What of that? therefore they hope there is no danger hanging over their head for their facts But what then will they say of *Judas?* did not he do that which God had decreed? yet our Saviour saith, *Woe to him:* and we may as well say, wo unto these: for whatsoever they imagine, the necessitie of their sinning in respect of Gods decree, doth nothing diminish the grievousnesse of their offence, neither shall it at all mitigate the extremitie of their punishment. *Use* 1.

This is also for our instruction, that we should frame our obedience in another manner, and for that purpose reason thus with our selves: have I a commandment for this which I do? is it a duty warranted by the Word, which I now perform me? Some do that which God hath appointed, but it is onely by a providence, not in any conscience: how doth my obedience differ from theirs? Do I practise good duties because God calleth for them? then shall my service be acceptable unto God: do I forbeare evill because he forbiddeth it? then do I that which is pleasing unto him, otherwise not. In this manner let us sift our hearts, performing every thing in that *Use* 2.

manner, and to that end which God hath ordained, that we may not onely do that which the Scripture saith (for so did *Judas*) but that which the Scripture warranteth, and in that sort as it approveth, for so Gods servants are bound to do.

It had beene good for that man, if he had never beene borne.

It is good for us that he was borne, because we have benefit thereby: but not for him, because whatsoever matter of contentment he had in his life time, turned at length to the increase of his misery, and to his perpetuall damnation. Whereby it appeareth, that

Doct. 5. No earthly contentment can countervaile the punishments in hell. Iob 2, 4.

All the delights and contentments of wicked men in this world, cannot countervaile the miseries that they shall feele in the world to come.

Judas had life it selfe, which is a thing very delightfull, and of which it is truly said, though by a lying spirit, *Skinne for skinne, and all that ever a man hath, he will give for his life:* He had also great preferment, being one of the Apostles, and the chiefe officer amongst them, namely, to be their purse-bearer; which liked him exceeding well, because he was a thiefe, and stole from them much of that which was given: yet notwithstanding all this, and whatsoever else can be named, our Saviour saith, it had been good for him that he had never bin born.

The like may be said of *Saul, Jeroboam, Ahab,* and many other kings: who would account it a good bargaine to have their kingdomes with all the honors and delights which they could afford: and their victories with all the glory that accompanieth the same, upon this condition, that he shall endure the same miseries and torments in hell, that they do? Certainly no wise man would willingly make such a match: for *what shall it profit a man to winne the whole world, and to lose his owne soule?*

Reasons. 1 First, the best delights and contentments of this life are mixed with many troubles, sorrows, and feares: but their miseries in the life to come are pure miseries, without any mitigation or comfort in their paine and torment.

2 Secondly, their pleasures here are few, and short, and of small continuance: but their paines hereafter shall be innumerable and endlesse.

Third-

Thirdly, all their delights in this life, are but snares, and all their good cheere and dainties, but poysons, and the more men take of them, the more grievous shall their punishment in hell be. Rev. 18. 7.

For instruction, that we should not endanger our soules for the enjoyment of the pleasures of sinne for a season; yet many are so fooliſh, that so they might satisfie their fleshly desires, they care not though they do it with the price of their soules: so they may have their pleasures and commodities, and fulfill their beastly lusts, they will even sell themselves unto destruction, as *Ahab* did: not caring what miseries they cast themselves into, nor what snares they intangle themselves in, so they may accomplish their brutish and divelliſh purposes, being therein more silly than the poore bird or fish, that once perceiving the snare or the hooke, will not easily meddle, nor adventure the danger of the second time. *Vse 1.*

Secondly, if it be so, that all the commodities and delights of this life cannot countervaile the miseries of damnation, then on the other side why should it not hold as true for our comfort, that all the losses and sorrows of this life cannot countervaile the happinesse of salvation: for the Apostle saith, *That the afflictions of this present time, are not worthy of the glory that shall be shewed unto us:* the one being light and momentany, the other weighty and eternall. Let us suffer never so many disgraces and losses, & go through never so many hard brunts, our blessed estate in heaven will answer for all: so that as it was said of *Judas*, it had beene good for him he had never bin borne, notwithstanding all the delights that he enjoyed; so may it as truly be said, happy we that ever we were borne, notwithstanding all the miseries that we have endured: yea, though they have beene as great as theirs, of whom mention is made, *Hebr.* 11. that they are racked, and stoned, and hewne in sunder, &c. for they endure all in hope of a better resurrection, *Vers.* 35. and so should we if God bring us unto the like extremities. And thus much of the conference, now followeth the institution of the Lords Supper. *Vse 2.* Rom. 8. 18.

THE TENTH SERMON.

MAR. 14. 22,23,24.

22 *And as they did eate, Jesus tooke the bread, and when he had given thanks, he brake it, and gave it to them, and said, Take eate, this is my body.*

23 *Also he tooke the cup, and when he had given thanks, he gave it to them, and they all dranke of it.*

24 *And he said unto them, This is my bloud of the new Testament, which is shed for many.*

WE have in this Text and the words following, declared unto us, after what manner our Saviour did celebrate his own Supper, at the first institution thereof, leaving to us & his whole Church, a president and patterne for the due observation of it, wherein is to be noted;

1 The dealing of our Saviour with the Elements.
2 His speaking to the Communicants.

1. Concerning the first, it is said of the bread *that he* 1. *took it, and* 2. *blessed it, and* 3. *brake it, and* 4. *gave it.* (*He tooke the bread*) meaning that bread which was prepared by them for the Passeover, and by Gods providence for the Sacrament. And. *when he had blessed it:* that is, prayed for a blessing upon it, that it might be effectuall, both to his elect Apostles that were present, and to all those that should faithfully receive it, to the end of the world: and had also praised God, for giving himselfe to be the Redeemer and Saviour of the world, & vouchsafing unto his Church this Sacrament, and causing the bread to be of such great force and use, as not onely to represent unto them his sufferings, but also to confirme their faith in him, and to exhibite the vertue of his passion unto them. Having thus

thus bleſſed it, it is ſaid that (*he brake it*) which he did in a double reſpect; one was, that ſo it might be more diviſible, to every one a part: another was, that it might be more ſignificant, to expreſſe Chriſts ſufferings. Concerning whom though it be ſaid, that a *bone of him ſhould not be broken*: yet that phraſe is uſed to declare the paſſion of the whole manhood, *that he was broken for our iniquities, Iſa.* 53.5. When he had broken it, it is added, that he (*gave it*) aſſuring them thereby, that he beſtowed himſelfe upon them.

Likewiſe for the cup it is ſaid, *He tooke it, and when he had bleſſed it*, that is, prayed and praiſed God for it, in the ſame ſort as he had done for the bread, *he gave it to them, Ver.* 24.

2 Now concerning this ſpeech to the Communicants, it conſiſteth partly in a { Commandement. / Promiſe.

1 The Commandment is contained in theſe words, *Take, eate*, take the bread, and take my body: eate the bread, and eate my body: take and eat the bread corporally and by ſenſe; take eate Chriſt ſpiritually, and by faith. And the like commandement is here implyed, and elſewhere expreſſed concerning the cup, that is, the wine in the cup, (drinke ye all of this) which they are ſaid here to obey. *Verſe* 22.

2 The promiſe is implyed in theſe words, *This is my body, this is my bloud*; that is, lively ſignes to ſignifie, and effectuall inſtruments to convey my ſelfe, and all the benefits of my death and paſſion unto you. Mat. 26.27.

Further, concerning the wine it is ſaid, *This is my blood of the New Teſtament*, or new Covenant: as if he ſhould have ſaid, as God hath bequeathed unto you himſelfe, his graces, his bleſſings and his kingdome, ſo by the ſhedding of my bloud he will confirme this legacy unto you, and that two wayes:

Firſt, becauſe as others, ſo this Will and Teſtament could be of no force as long as the maker thereof was alive, *Heb.* 9. 16, 17. Therefore by this Sacrament Chriſt would have them put in minde of his death.

Secondly, as in other, ſo in this Will, it was not ſufficient that the

the party that made it should be dead, but it must be proved by authority, as it were to be good, and therefore was this authenticall seale of the Sacrament set unto it. So that this Testament was sealed by the bloud of Christ, concerning the merit and efficacie of it: but by the Sacrament, concerning the application of it.

It is called the new Testament or Covenant; in respect of that which was under the Law, from which it differeth, and goeth beyond it in divers circumstances: as particularly shall be shewed.

And as they did eate, Jesus tooke the bread, and when he had given thanks, &c. Or as the word signified (*blessed*) that is prayed unto his Father for a blessing to be bestowed upon the receiving of it, not onely upon those that were then present, but upon all that should afterwards to the end of the world faithfully partake of the same. In that Christ Iesus seekes the blessing of this Ordinance from the Lord, the Doctrine is, that

The vertue and efficacy of the Sacrament, is from Gods owne hand, through the mediation of Christ Iesus.

Doct. 1. The vertue of the Sacrament is from Gods owne hand. See the Sermon on *Ioh* 6.

God gives it, and Christ procures the benefit of it unto his people: and this is common to all other ordinances and services with the Sacrament. To this purpose it is said, that *Moses* gave not that *Manna* unto the Israelites in the wildernes from heaven, but *my father* (saith Christ) *giveth you the true bread, which giveth life unto the world:* that, no Minister, nor creature in heaven or earth can bestow upon any.

Doct. 5. Ioh 6.31. *Reason* 1. Iam 1.17.

First, one generall reason of this doctrine is, that *every good giving, and every perfect gift is from above, and cometh downe from the Father of lights.* Now what more excellent and perfect gift can there be than the body and bloud of Iesus Christ? and therefore if God be the author and giver of all other good things, this must of necessitie proceed from his bountie in a speciall manner.

A second cause why God will have the disposing of his graces in his owne hand, is, that there might be a difference betweene him and all his Ministers, and that he might retaine that prerogative for Christ Iesus alone: for he it is that *giveth*

the

the meat which endureth to everlasting life. And the reason is because *the Father hath sealed him*, that is, the Lord hath authorized him by the broad seale of heaven, and will let none to be copartners with him in that office: he is the Lord-Treasurer of all graces, and therefore he must blesse his ordinances unto us, if ever we looke for benefit thereby. In which regard *John Baptist* saith, *I baptize you with water*, and that is all that he could do; as for washing of the heart, and purging of the conscience, that he attributeth wholly unto Christ Iesus: *He will baptize you with the holy Ghost; and with fire.* Mat. 3. 11. *John* would not arrogate that unto himselfe, lest he should treacherously lay claime to that which is proper unto the crowne. The like faithfulnesse in giving God his due, we see in the Apostle *Paul*, who saith, *I have planted, Apollos watered, but God giveth the increase*: 1 Cor. 3. 6. thereby intimating that the best Ministers are but as Gardeners in the Lords Church, they can but put the Siens into the stocke, or the root into the ground: and as possible it is for a man to make a tree, as for a Minister to make a Christian: and as possible to put sap into a dead blocke, and to make it grow and flourish; and bring forth fruit in abundance, as for a Minister to put into any the least drop of grace, or to adde any whit unto it where it is already wrought.

Thirdly, the Lord will have the vertue of the Sacrament to be in his own power, to bestow where and how he will, that there might be a difference betweene Communicants, to wit, betweene the good and the bad. If it were in mens hands to dispose, and did consist in the deed done, as ignorant Papists imagine, men would bestow it promiscuously, and wicked hypocrites would have as good a share as those that are truly religious, and the worst speed as well as the best: for men cannot search the hearts of their people, to see with what preparation they come: and there is that love in them (which is a thing commendable) that they desire all might be saved. If *Moses* could have given every man in Israel grace when he gave them the *Manna*, he would have done it: he that could have beene content, that his name should be razed out of the booke of life for their sakes, would not have stucke with them for such a matter. If *Abraham* could have circumcised *Ismaels* heart,

heart, when he circumcised his flesh, he should not have been excommunicated for his prophanesse: but God hath alwayes heretofore, and doth still keepe this power in his owne hand, that so he may enrich with grace those whom he thinketh fittest, and deale with every one as he knoweth their hearts. *Moses* was the Minister of Baptisme to those that passed through the Red-sea, yet with many of them God was not pleased: for onely those that are good in his sight shall taste of his good gifts: And therefore Christ prayeth not for the world, but onely for those which he hath chosen out of the world, and such as shall beleeve through the preaching of the Gospel, that they may be partakers of the benefit of his ordinances.

1 Cor. 10.

Ioh. 17.

Vse 1. First, for instruction, if ever we would speed well when we come to the Sacrament, let us make the Lord our friend, sith the distribution of grace pertaineth to him alone: let us seek it at his hand, and not bring any sinne with us which may offend his glorious presence. Which if we can do, we may and must expect a blessing from him. It is not the goodnesse of the Minister that can do it (though it be a good comfort to have a holy mans prayer for us) it is as possible that a man should appoint where the raine shall fall, as where grace shall fall: and though it should be concluded by Parliament, what dayes it should rain, and in what parts of the land, it were of no force; for God alone hath the ordering of the clouds, and so hath he also of the graces of his Spirit.

Vse 2. Secondly, this maketh for the comfort of such as come preparedly unto the table of the Lord, with a true heart, though burdened and wearied with many corruptions. Christ hath prayed that the Sacrament may be effectuall unto them, and therefore it shall be so: and he hath praised God for giving it unto his people, and therefore it shall not be in vaine: neither their owne weaknesse, nor the meanesse of the Elements, nor the imperfections of the Minister shall hinder the powerfull working of Gods ordinance.

Objection. But we are base creatures, and the Minister is no better than he should be.

Answer. Indeed if Grace were to be fetched out of such durty ditches as we are, we could looke for little good; but God is a cleare fountaine,

fountaine, and from his fulneſſe ſhall we receive grace upon grace.

But alas, neither we, nor our Miniſter can pray ſo earneſtly, nor praiſe God ſo heartily, when wee communicate at the Lords Table, as God requires, and we ought to doe. *Objection.*

What of that? were not Chriſts prayers and praiſes ſuch as muſt needs be pleaſing to the Lord? If they were (as cannot be denied) let us never be diſcouraged for theſe imperfections of ours, for Chriſt was appointed to be an univerſall Miniſter for all his elect, and in the perfection of his petitions and thankeſgiving, all the blemiſhes that are in ours ſhall be hidden and covered. *Answer.*

Thirdly, that is for the reproofe of ſuch prophane perſons, as come uncheerfully and heavily unto this Sacrament: and if the reſpect of their governour, of the lawes, and of their own credit did not move them, they would altogether abſent themſelves from it: theſe are wretched perſons, that make no more account of this ſingular pledge of Gods favour. Hath Chriſt prayed unto his Father for a matter of no worth? and given thanks unto him for that which is of no eſtimation? But let ſuch unbeleeving and ſinful wretches goe: and as for us, let us be aſſured for our comfor, that when Chriſt became a ſuiter to his Father, he was in ſuch favour with him, that he obtained that which was worth the having, and deſerved praiſe and thankſgiving both from him, and from all his people, as that which ſhould be a meanes of their everlaſting happineſſe. *Vſe 3.*

Verſe 22. *Take, eate, this is my body, &c.*

This is the commandement that our Saviour giveth unto the Communicants, to wit, that they ſhould take the bread, and take his body, eate corporally, and eate ſpiritually: receive the ſigne, and the thing ſignified, the one as well as the other: for ſo much doth the promiſe which is annexed (*This is my body*) imply. As if he ſhould haue ſaid, this bread broken before your eyes, doth plainely repreſent unto you my body (that is, the whole man-hood, a part being put for the whole) which is given for you, and ſhall be broken for you, that ſo you may have a ſpirituall communion with me, as there is a natnrall union betwixt you and this bread which I give unto you:

yoursand the like is to be understood of the wine. The words thus expounded, according to the simple meaning thereof, afford us this Doctrine, that

Doct.2. Our union with Christ by the Sacrament.

Christ Iesus in the Lords Supper, by corporall food doth give us a most sure possession of himselfe, & neer union with himselfe. The bread and wine are not onely pledges of what shall be bestowed on us, but effectuall meanes to exhibite the things promised unto us: and therefore Christ useth these words, *Take eate, this is my body, which is given for you, which is broken for you:* and so of the wine, *Drinke ye all of it, this is my bloud which is shed for you.* Now what can be nearer unto us than our meate & drinke? We have greater interest in nothing than in our food; for that is made a part of our selues. If we eate meate in another mans house, after we have received it, it is more ours than his that prepared it; no one joynt is so neere another, nor the soule so neere to the body, as our food is neere us when once it is digested and turned into nourishment unto us: which doth plainly represent unto us the neare conjunction that is betwixt Christ and every worthy receiver: Hence proceedeth that speech of the Apostle, *The cup of blessing which we blesse, is it not the communion of the bloud of Christ? The bread which we breake, is it not the communion of the body of Christ?* that is, doe not these cause us to haue an effectuall communion with him in all his gratious merits?

Luk.22.19. 1 Cor.11.24. Luk.22.20.

1 Cor.10.16.

Objection.

Now if question should be made, why Christ should make choyse of bread to be a signe in the Sacrament, rather than of any other more excellent and glorious creature?

Answer. Why God made choise of bread.

The answer is, that he did it for divers reasons:

1 Because it was his will, as it is said concerning the Gospell, that *it pleased him by the foolishnesse of preaching to save them that beleeve.*

2 There is besides his pleasure great wisedome in it, because it is very fit to represent that unto us, for which it was ordained, it being substantiall food, and therefore called the staffe of mans life, on which he doth as it were leane, and whereby it is upholden: and besides, this is for every mans stomack, & for every ones state, & may every where be gotten. And yet withall we must know that bread cannot fully expresse

expresse the efficacie of the spirituall food, Christ Iesus, which we are to feed upon: for bread is earthly, that food is heavenly; bread preserveth the corporall life, and that but for a time, Christ not only preserveth, but giveth, not a naturall, but a supernaturall, not a temporall, but an eternall life.

Thirdly, God made choise of bread, in respect of his owne glory, that the weaker the meanes are, the stronger his hand might appeare to bee. If we had beene to receive gold or gemmes, or precious stones, our senses would have beene more wrought on than our hearts, and we should have more regarded the signe, than the thing signified: the which inconveniences, with other of the like kinde, the Lord by giving us bread hath prevented.

Seeing then that the bread (as also the wine) in the Lords Supper is of such excellent force and use, as to put us in minde of Christs death and bloud-shedding, to testifie his undoubted, true, and reall presence to every faithfull Communicant, and to refresh and feed the soules of the worthy receivers unto eternall life, in which regard they do as far surmount common bread and wine, as the wax wherwith a pardon or charter, or any other evidence is sealed, is of more worth than that which is to be sold in the Tradesmans shop: seeing (I say) that the bread is of such singular use, this maketh, first, for the confutation of the Papists, which hold that after the words of consecration, there remaineth no bread at all, but that it is transubstantiated into the very body of Christ. Indeed wee grant that as the bread, so Christ his body is there offered and received by every faithfull Communicant: but how? not corporally, but spiritually: not from the Ministers hand, but from Gods hand; not by sense, but by faith. And for the further clearing and confirming of this truth, many reasons might bee brought, but I will produce but onely some few. *Vse* 1.

The first is taken from the expresse words of the Holy Ghost in the Scriptures, who mentioneth bread after the words of consecration, (saying, *(the bread which we breake.)* 1 Cor. 10.16. and againe, *Hee that eateth this bread, &c.* 1 Cor. 11. 27,28. 1 Reasons against Transubstantiation.

A second reason is this, we receive the same in substance 2

which

which the Fathers did in the wilderneſſe, 1 *Cor.* 10. 1. for the *Manna* is there called ſpirituall meate, and the rocke is ſaid to be Chriſt: now it is certaine that they did not corporally eate the body, and drinke the bloud of Chriſt, becauſe hee had not then aſſumed our nature: and our Saviour denyeth the
Ioh. 6. 32. *Manna* to be the true bread which came downe from heaven:

3 Thirdly, if the bread by the words of conſecration be tranſubſtantiated, it will follow that wicked Communicants may alſo partake of Chriſt (for *Paul* ſaith, that all, good and bad,
1 Cor. 10. did eate the *ſame ſpirituall meat, &c.* as touching the outward ſigne and element) and ſo cannot afterwards periſh, and bee damned; for that whoſoever *eateth of Chriſt his fleſh, &c. hath*
Ioh. 6. 55. 56. *eternall life*, and he will raiſe him at the laſt day: for he dwelleth in us, and we in him: Now it is certaine that there is no communion betwixt the Lord Ieſus and wicked ſinners, neither are they in the ſtate of ſalvation, neither ſhall they be raiſed up unto glory at the laſt day: and conſequently, they feed not on him, and the Sacramentall ſignes are not tranſubſtantiated unto him.

4 A fourth reaſon is from the end for which the Sacrament was inſtituted by Chriſt, & is continued in his Church. Then his meaning was not according to his humane nature, to converſe with his people on earth after a bodily manner: for though he were preſent with his diſciples at the firſt celebration ſenſibly in his manhood, yet the purpoſe of it for afterwards was to continue a memoriall of him, when the heavens ſhould containe him: therefore (ſaith he) *doe this in remem-*
Acts 3. 21. Luke 22. 19. *brance of me*. Which ſhould be ſuperfluous and needleſſe, if he were continually converſant with his members every where in the Maſſe, and in the Lords Supper.

5 Fiftly, many foule abſurdities doe inſue upon this groſſe opinion of tranſubſtantiation, for,

1 Abſurdity. Firſt, either one Chriſt in his bodily preſence, muſt be both in Heaven and Earth, and in innumerable places there at one inſtant: or elſe be multiplied, and many Chriſts, and many Saviours, and many redeemers, muſt be diſperſed throughout all the Churches where the Maſſe is offered, or the Sacrament adminiſtred

administred: and so when the Lord did first celebrate it, there was to be one Christ breaking and distributing, and another Christ broken and given: one Christ to *Peter*, another Christ to *John*, and to every Apostle one.

Secondly, how can cruelty be here avoided? how can men devoure him, and not kill him? how should men swallow him up, and yet offer no violence unto him? 2

A glorious body may be in many places at once, and be eaten and not hurt; because it is not patible nor mortall. *Objection.*

But when the Disciples first received him, he was both mortall (for he died on the morrow) and patible, for he was in an agony and torment that night: and therefore how commeth it to passe that the nailes should have force to kill him, which onely pierced some part of his body, rather than their teeth which chewed him whole? *Answer.*

But he himselfe saith, *This is my Body.*

So it is sacramentally, and by a *Trope:* but not literally and simply, as the words may be misconstrued. The like kinde of speech is used in other Sacraments: Circumcision is called *the covenant*, *Gen.* 17.13. the Lamb is called the *Passeover*, *Ex.* 12. 11. the rock Christ, 1 *Cor.* 10.14. And is not the cup said as well to be the *bloud of the new Testament*: and yet our Saviour calleth the consecrated wine the *fruit of the vine*, Mat. 26.29. *Objection.* *Answer.*

But Christ saith, *Ioh.* 6.53.55. *Except ye eate the flesh of the Sonne of man, and drinke his bloud, ye have no life in you, for my flesh is meate indeed, and my bloud is drinke indeed.* *Objection.*

He speaketh not there of the Sacrament, but rather of the faithfull imbracing of him in this word; for the Lords Supper was never before, nor at that time instituted, & as yet the words of consecration had not beene spoken: and therefore if this be understood literally without the spirituall meaning thereof, it will follow, that either Transubstantiation was before the Lords Supper, or the Lords Supper before the night in which he was betraied. And in this place hee maketh no mention of bread to be turned into his body: and the words wrested, would rather argue his body to be transubstantiated into bread, or flesh, than bread to be changed into his body. *Answer.*

Vse 2. Secondly, as this serveth for the confutation of them that hold there is no bread at all in the Lords Supper: so it maketh against such as think there is nothing but bread to be expected there: that we are to receive onely the outward signe in a bare remembrance of Christ his death and passion: and so do they deprave the Mysteries of God, and extenuate his promises: as if when the Lord calleth all his people to this memorable banquet, hee should deceive them with empty dishes, and with painted meat in stead of better cheere. It would have bin a great disgrace for *Ahashuerosh* to have dealt so, when he called all his Princes to a banquet: and therefore they are justly to be reproved, that esteeme so basely of this holy feast, seeing God offereth, and exhibiteth truely, though not corporally, his owne Sonne, with all his pretious merits to every faithfull receiver: so that every guest at his Table may truly be said to feed of Christ Iesus.

Hester 1.

Vse 3. Thirdly, this is for our instruction, that seeing by this Sacrament we may be so nearely united unto Christ, wee should come with a large expectation of receiving good from the same: and therfore make preparation for the same accordingly, that so wee may not come unworthily, lest wee receiue judgements instead of mercies.

Vse 4. Fourthly, here is another instruction, that when wee come to this celestiall feast, we fall to it, and feed of it as Christ biddeth us, *Take, and eat*: let us set our eyes, our eares, our taste, yea and our hearts also a-worke, with all serious meditation, to make use of those heavenly mysteries: and when wee see the bread broken, let us boldly conclude, Christ was broken for mee, and therefore I shall escape the breaking which I have deserved: and when the bread is given unto us, let us resolve, Christ with all his benefits is bestowed upon me; and when we eat the bread, let us assure our soules of this, Christ is made unto me the true bread, whereby my soule shall bee nourished unto life eternall. This is the eating that the Lord requireth and accepteth, and thus doing wee shall shew that there is mutuall love & kindnesse betwixt him & us, which is a thing wel pleasing unto him: & therfore he exhorteth all his servãts, saying, *Eate, O friends, drink & make you merry, O welbeloved.*

Cant. 5.1.

beloved. None but those that are friends can eate of his dainties, and those that are friends will eate of the same: and therfore if ever we would shew our selves to be Christ his friends, if we would enjoy the feeling of his love unto us, and be assured of our love towards him, let us refresh our soules at this banquet, and not let our Saviour be at cost in vaine, in making so good and so large provision for vs.

Verse 23. *Also he tooke the Cup, &c.*

Doct. 3. Christ maketh us a full meale.

In that wine is joyned with the bread, this point may bee noted, that Iesus Christ in the Sacrament doth make us a full meale.

We have here not onely bread, but wine, not onely the body of Christ, but his bloud also, even the whole Christ with all his graces offered unto us. This is promised in the Prophesie of *Isaiah*, where it is said, *In this mountaine shall the Lord of Hoasts make unto all people a feast of fat things, even a feast of mixed wines, &c.* Meaning that he would make for his Church compleat provision, whatsoever might bee for health, or strength, or delight. And the like is propoled in the ninth Chapter of the *Proverbs*: and there is cause why wee should thinke this to be so, for Isai. 25. 6.

Reasons.

First, he is of sufficient abilitie, so that he can doe it. 1

Secondly, his love unto us his people is such, that he is willing and ready to doe it. Some men when they make feasts, could provide variety of good cheare, but they are loth to goe to the charges: others are frank and liberall enough, but they want ability to give great entertainment, so that they speake that truly, which others do vaine-gloriously; I am sorry that your cheere is no better. But it is otherwise with the Lord; as hee is bountifull and will not spare cost, so is hee rich in all abundance of heavenly treasures, and needes not spare cost, and therefore seeing Christ hath prayed that all his guests might have of the best, they shall not faile of any thing that their heart can desire and long for. 2

Especially seeing it is for his owne glory. A mortall sinfull man, even the King of *Persia*, for the setting forth of his magnificence and greatnesse, spared no cost in the feast that hee Ester 1.

made unto his Princes: much leſſe will the Lord of glory in this banquet which he prouideth for his people, ſeeing that he is incomparably better able: and more bountifull: and withall ſeeth and conſidereth the ſeuerall needs and neceſſities of all his children.

Vſe 1. Here then in the firſt place, is confuted the error of Popiſh Prieſts, that will haue but one kinde of food at this table, and ſo cauſe the people to haue a dry feaſt, without any wine at all: thus doe they ſacrilegiouſly rob Gods people of that allowance which he hath appointed for them, & him of that glory which is due in reſpect of his large bounty in this behalfe. For whereas the Lord inſtituted the cup as well as the bread, and prayed and gaue thankes for the one as well as for the other, bidding them drinke all of the wine, as well as eate of the bread: they teach and practiſe the cleane contrary. And that their ſacriledge may not ſeeme ſo vile as in truth it is, they produce ſome ſhewes of reaſon for this their dealing. It is needleſſe (ſay they) to adde the wine unto the bread, for when we receiue that, we feed on the whole Chriſt, and partaking of his body we muſt needs withall partake of his bloud, which is contained in the veines.

Obiection.

Anſw. See here how ſhameleſſely they controule Chriſt himſelfe: for if we receiue the bloud in receiuing his body, why did he ordaine the cup as well as the bread?

Obiection. They anſwer, that Chriſt gaue it onely to Miniſters, and ſo doe they.

Anſw. So did he the bread alſo, and therefore by the ſame reaſon, they may adminiſter neither bread nor wine unto the Laity: and what reaſon can they alledge why Miniſters may not receiue the bloud in the veines, as well as any other: But the words of Chriſt may decide this controuerſie when he ſaith, *Drink ye all of this, this is my bloud, &c. which is ſhed for you & for many, for the remiſſion of ſinnes.* And who are thoſe many? even all that ſhould afterwards beleeue in him. To thoſe for whom Chriſt his bloud was ſhed, the cup muſt bee adminiſtred: but his bloud was ſhed for priuate men as well as for Miniſters: and therefore the cup muſt be adminiſtred to them as well as unto the Apoſtles themſelues.

A ſecond

A second use of this point is for instruction, that seeing there is such plenty and variety of all good things offered us at this banquet, no other feasting, or voluptuous living should either keepe us from it, or make us come unworthily unto it: yet how many are there, that doe so glut themselves with eating and drinking, and surfetting on their carnall delights, that they are altogether unfit for the Lords Table? *Vse 2.*

Thirdly, here is matter of rejoycing for Gods poor servants, that though they fare hard at home, yet they may have as good refreshing as any other in the Lords house: for Christ Iesus doth there provide a full meale for them. This was *Davids* comfort when he was banished from the assemblies of Saints, and could not be present at the Sacrament and sacrifices: when he could but remember that hee had beene at them, and also beene a profitable communicant as oft as he could, it did much refresh his soule, so that it was satisfied as *with marrow and fatnesse*, with the very meditation therof; he had received such store of grace from Gods Ordinances, & such a strong apprehension of his favour, that he counted it better than life it selfe. And the consideration thereof did not only comfort his soule, but helped him also in his bodily necessities, insomuch that when hee was in a barren and dry Wilderneſse, pinched with hunger, and pressed with thirst, the very remembrance of those things that were past long before, did cause him more cheerfully to undergoe all his penury and want: If hee then tooke such comfort therein, in his absence, how much more should we being present at the same? *Vse 3.*

Verse 24. *This is my bloud of the new Testament, &c.*

That is, this is a signe and seale of the new Testament: which is so called, because therby Iesus Christ doth bequeath unto his people, as all the benefits of this life, so the speciall blessing of all, even eternall life: and this is termed a new Testament, in respect of that which was made in the time of the law. That was, & this is: when that was insufficient in some respects the Lord abolished it; and established this in stead therof, as being much better than that; for though both of them ayme at salvation by Christ, yet it is in a different manner: for

1 That was obscure, consisting in rites and ceremonies, wherby Christ was darkly prefigured: but this is more plaine and perspicuous, so that Gods mercy and goodnesse towards us in his Sonne, may more cleerely and evidently be discerned in this one Sacrament, then it could by all their sacrifices. Then the bloud of beasts was shed in stead of Christs, but now hath he shed his owne bloud for us.

Differences betwixt the old and new Covenant.

2 Secondly, that Testament was appropriated to a few, and did belong properly to the nation of the *Iewes* alone: & if any other nations would have their part in it, they must unite themselves unto the *Iewes:* but this hath a larger extent, and pertaineth to all Gods Elect throughout the whole world.

3 Thirdly, that conveyed unto men a smaller measure of grace: this offereth great plenty and store thereof.

4 Fourthly, that was temporary, and to indure but a while, this is perpetuall, and shall last to the end of the world: and thus much for the differences betwixt the old Testament and the new. Now in that our Saviour saith, *This is my blond of the new Testament, &c.* The Doctrine is, that

*Doct.*4. Faithfull Communicants at the Lords Table come not onely to be refreshed at a feast, but to be inriched by a legacy: Christs will & Testament being there confirmed unto them.

Faithfull communicants enriched.

The particular legacies which Christ Iesus hath bequeathed unto them, are specified in the Epistle to the *Hebrewes, This is the Testament that I will make unto them, after those daies, saith the Lord, I will put my lawes into their hearts, & in their minds I will write them, & their sins and iniquities will I remember no more.* The substance of which covenant is this, that all their sins shall be forgiven, & both the guilt and punishment thereof wholly removed: yea they shal not only be justified, but also sanctified, the lawes of God & his promises shall be written in their minds, so that they shall have the knowledge of them: and in their hearts, so that they shall have the comfort, & feeling, and frnition of them: they shall not onely have interest in all Gods graces and blessings, but according to their neede shall have the use and injoyment thereof. And what treasures are comparable unto these? If wee should receive many ten thousand pounds at every Sermon and Sacrament; it were nothing

Heb. 10. 16. 17.

thing to this legacy, which is sealed unto us in the Lords Supper: the worth whereof is so much the greater, by how much it hath more excellent appurtenances annexed unto it beyond that, which other Wils have.

First, when other legacies are paid, they can be no more demanded: but this is still due unto us; it is as it were a continuall rent, and the more we receive, the greater assurance have we of a larger portion, both grace and glory. 1

Secondly, whereas when men have bequeathed any thing unto us, we must stay for it till their breath be out of their bodies: here it is otherwise; when once we have this Testament sealed unto us, wee shall have present participation of the things therein made sure unto us, because the Testator is already deceased. 2

Thirdly, whereas others leave executors to performe their Wils, the Lord liveth for ever, so that he himselfe that made it, will also execute it: and therefore as it is called a Testament, so it is else-where termed a Covenant: for the fulfilling whereof, the Lord hath entred into bonds, and pawned his word and promise, his truth and fidelity, his oath, yea himselfe, his nature, and all that he hath: so that it is impossible he should faile in performing the least clause thereof. The use thereof shall be. 3 Ier. 31. 31.

First, for instruction, that seeing there is such a rich treasure offered unto worthy receivers of the Lords Supper, therefore we should not suffer any earthly commodities, as oxen, farmes, or the like to keep us from the same. *Vse* 1. Luke 14.

Secondly, here is comfort for Gods poore servants: albeit they have but a small quantitie of earthly things, seeing they have such interest in Christ his Will, their state is happy; they have a faire liuing, and a goodly heritage; the Lord himselfe is their portion: and therfore though they have not these outward things themselves, yet seeing they have the owner and commander of them to be theirs, they are richly provided for, Christ being theirs, all is theirs. And as in respect of themselves, so also of their children, this offereth them matter of consolation. Alas poore creatures (say many) we have little or nothing to leave them; but have you procured them a legacie *Vse* 2.

in

in Christ his will? if you doe so, though they have little, hee hath much, and therefore never be afraid; they shall be sufficiently provided for.

Vse 3. Thirdly, by this point all such as have beene communicants at the Lords Table, may make tryall of themselves, whether they have beene worthy receiuers or not: hath the Lord imparted his graces unto them? have they gotten assurance of the remission of their sinnes, and the power of the word in their hearts to quell the strength of their corruptions? &c. If they find this in themselves, they may be assured that the Lord hath graciously received them into his favour; but if they find no increase of knowledge nor desire thereof; no vertue of Christ to crucifie their lusts: and to quicken them to good duties, &c. they may as certainely conclude on the other side, that they came unworthily and unpreparedly, and therefore speed accordingly, being sent away altogether barren & empty. For concerning those that are within the covenant, it is said; *They shall teach no more every man his neighbour, & every man his brother,* (saying) *know the Lord* (they were past that) for (saith the Lord) *they shall all know me*) in a competent measure (*from the least of them unto the greatest.*

Ier. 31. 34.

The end of the tenth Sermon.

A profitable Metaphrase, upon the *Epistle of* PAUL *to the Colossians.*

CHAP. I.

I *Paul* understanding that there are that go about to spoyle you, and to make a prey of you, partly by shew of wisdome and Philosophy, and partly by the beggerly elements of the world, or Ceremonies of the Iewes, thought it needfull to write unto you, that according as ye have received Iesus Christ at the first, even so that ye would abide and proceed further in him, that you may be rooted and further built in the faith.

Verse 1. Paul *an Apostle of Jesus Christ, by the will of God, and* Timotheus *our brother.*

AND that I write unto you, know that I do it with warrant: for I am an Apostle of Iesus Christ, and not tyed to any particular congregation, or to one Province, yea, or to one Kingdome, but am an Ambassador, and have commission to all the world. Neither do I come to this charge of mine owne will, or of the will of any other man, but by the will of God: and the same his revealed will. And albeit my authority herein be sufficient to convince all men of the truth I write of, yet for further and stronger confirmation thereof, I have joyned *Timotheus*, my welbeloved brother, to beare record with me, that in the mouth of two witnesses, the truth may be more surely established.

Verse 2. *To them which are at Colosse, Saints, and faithfull brethren in Christ, Grace be with you, and peace from God the Father, and from our Lord Jesus Christ.*

And considering that the blessing of all labour dependeth upon the Lord, our beginning is with hearty prayer unto God for the grace and favour of God, to be freely given, together

with all blessings, both of this life, and of that which is to come, from God the Father, and from our Lord Iesus Christ, to you *Colossians*; yet not all that dwell in that City, but to those which by faith are Saints and brethren, not in the flesh, but in Iesus Christ.

Verse 3. *We give thanks unto God even the Father of our Lord Jesus Christ, alwayes praying for you.*

And that you may have further testimony of our love towards you, know you that we do continually both pray and give thanks to God for you: whom, to separate from all false gods, I call the Father of our Lord Iesus Christ.

Verse 4. *Since we heard of your faith in Christ Iesus, and of your love towards all Saints.*

For, the report of your profession and piety in Iesus Christ, and of your love towards all Saints, is come unto us.

Verse 5. *For the hopes sake which is laid up for you in heaven, whereof ye have heard before by the word of truth, which is the Gospell.*

Which both profession and love we know to be sincere in that they are upholden in you through the hope and expectation of a treasure laid up, not on earth, but in heaven; which hope you have conceived, not of your owne fantasie, or of the word of any man, but by the word of truth, that is to say, the Gospell.

Verse 6. *Which is come unto you, even as it is unto all the world, and is fruitfull, as it is also among you, from the day that ye heard, and truly knew the grace of God.*

And if you aske what is that truth or Gospel? verily none other than that which is preached among you now: which is not among you alone, but is preached in all the world, a certaine note of the truth thereof: there having never beene, nor ever shal be any doctrine, which hath leavened so great a lump of dough as is the world, but onely the Gospel. And for further assurance that it is the truth of God, I offer this to your consideration, that as in the other places of the world, so among you, it hath brought forth fruit, even from the first time you have truly & sincerely acknowledged this grace of God.

Verse

Verſe 7. *As ye alſo learned of* Epaphras *our deare fellow-ſervant, which is for you a faithfull Miniſter of Chriſt.*

Where if you ſay, we know not what doctrine is preached in all the world, nor what fruit it hath brought forth; although it be no other thing than the common and conſtant report which many may bring unto you: yet to joyne neare unto you, and to rid you of all doubt, which is the true Goſpel of Chriſt, it is even the very ſame that you have learned of *Epaphras*; whom, if you love me, you muſt love, as being my beloved fellow-ſervant in Chriſt; yea, if you love your ſelves, you muſt reſpect him, as being a faithfull Miniſter of Chriſt for you.

Verſe 8. *Who hath alſo declared unto us your love, which ye have by the Spirit.*

Who made manifeſt unto us your true love, not onely naturall, but that eſpecially which is ſpirituall, whereof the Spirit is the author.

Verſe 9. *For this cauſe we alſo, ſince the day we heard of it, ceaſe not to pray for you, and to deſire that ye might be fulfilled with the knowledge of his will, in all wiſedome, and ſpirituall underſtanding.*

And as we give thanks for your good, and ſo for the ſame cauſe that you have well begun (both becauſe you ſhould not go backe againe, and for that you have not attained to perfection) even from the firſt day we heard of you, we never give over praying for you, making this ſuit, that you may be filled with the knowledge of his will, in all wiſedome and underſtanding, whereof the holy Ghoſt is the author.

Ver. 10. *That ye might walke worthy of the Lord, and pleaſe him in all things, being fruitfull in all good works, and increaſing in the knowledge of God.*

Not that you ſhould content your ſelves with a bare knowledge and contemplation of heavenly things, but that you walke worthy of thoſe whom the Lord hath called to ſuch honour, to a full and whole pleaſing of him, both by bringing forth fruit in every good worke, and by being increaſed in the knowledge of God.

Verſe 11. *Strengthened with all might, through his glorious power, unto all patience and long-ſuffering with joyfulneſſe.*

Wherin becauſe there are many difficulties and hindrances laid in our way, our ſuit alſo is, that you may be ſtrengthened with all manner of ſtrength, according to that glorious power, which being in God, he is able to furniſh you with; that even with joy, you may be able to beare all troubles, how grievous and how continuall ſoever they be.

Verſ. 12. *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.*

And as we give not over praying for you, ſo do we not ceaſe to give thanks to God the Father, becauſe that it is he that by his holy Spirit hath made us fit to have a part in the inheritance of Saints: whom whether we conſider as they are in this world by reaſon of the comfort and knowledge of God, or as they ſhall be in the world to come, by reaſon of their perfect bleſſedneſſe, may well be ſaid to be in light.

Verſe 13. *Who hath delivered us from the power of darknes, and hath tranſlated us into the kingdome of his deare Sonne.*

This part of our inheritance ſtandeth firſt, in that God with a mercifull hand pulled us out, both of the preſent darknes of ignorance and diſobedience, and from that which is to come even the moſt fearfull puniſhment of them both. And ſecondly, it ſtandeth in this, that the ſame God hath tranſlated us into the kingdome of his moſt deare Sonne, which being here begun, ſhall be accompliſhed in the life to come.

Verſe 14. *In whom we have redemption through his bloud; that is, the forgiveneſſe of ſinnes.*

In which his deare Sonne we have a full redemption, whereof one part which is our juſtification, we have already received, waiting for that which remaineth, even the redemption of our bodies: all which redemption is purchaſed unto us in the obedience of the Sonne, which obedience was ſpecially, and moſt ſignificantly declared in the ſhedding of his bloud.

Verſe 15. *Who is the image of the inviſible God, the firſtborne of every creature.*

This

This Chriſt, that you may know what plentifull and rich redemption you have in him, to the end that you may reſt in him alone, is thus ſet forth to you as followeth. As touching his perſon ſtanding of two natures, he is the moſt lively and expreſſe image and character of God, not onely of his qualities (if yet there were any qualities in the Godhead) but of his very nature and eſſence; in whom we behold God which is inviſible, and touch him which is infeelable, which is the principall heire of all the creatures in the world, in whom we that beleeve have right unto them.

Verſe 16. *For by him were all things created, which are in heaven, and which are in earth, things viſible and inviſible: whether they be Thrones, or Dominions, or Principalities, or powers, all things were created by him, and for him.*

For by him all things are created in heaven and in earth, viſible & inviſible, even the Angels themſelves, to the worſhiping of whom ye are ſeduced: and amongſt them all of what degree or place ſoever they be: whether they ſit in Thrones, or whether they have Lordſhip, Principalitie or power over other Angels, all things are made by him and for him.

Ver. 17. *And he is before all things, & in him all things conſiſt.*

Wherefore he is before all things, and all things have their continuance, and are upholden by him.

Verſe 18. *And he is the head of the body of the Church: he is the beginning, and the firſt-borne of the dead, that in all things he might have the preeminence.*

And as touching the office which he executeth in reſpect of both natures, he is the head of the Church, which is his bodie, and he is the firſt fruits and firſt begotten of the dead, not onely in reſpect that himſelfe is riſen, but alſo that he is the author of reſurrection, which is here begun, and ſhall be perfected in the laſt day, when he ſhall change theſe vile bodies, and make them like his glorious body.

Verſe 19. *For it pleaſed the Father, that in him ſhould all fulneſſe dwell.*

For in him it is the good pleasure of God, that the grace of the Spirit should without measure fully dwell.

Verse 20. *And by him to reconcile all things unto himselfe, and to set at peace, through the blood of his Crosse both the things in earth, and the things in heaven.*

That by him he might reconcile unto himself, making peace by the death of his Crosse, betweene God and all men, whether it be they which having beleeved in him before his comming, are now in heaven: or those which being in earth, do beleeve in him.

Verse 21. *And you which were in times past strangers and enemies, because your minds were set in evill works, hath he now also reconciled.*

Wherefore having reconciled all unto himselfe, he hath reconciled you also; which benefit that it might be the better esteemed, consider what ye were when he reconciled you, strangers from God, yea enemies in your very understanding, which is the chiefest, and therefore much more in other parts: which enmitie was made manifest by your evill works.

Verse 22. *In the body of his flesh through death, to make you holy and unblameable, and without fault in his sight.*

I say now he hath reconciled you in his humane nature, like unto ours, by his death, to the end he might make you holy, & without spot, and blameless in all sincerity, as before himselfe.

Vers. 23. *If ye continue grounded and established in the faith, and be not moved away from the hope of the Gospell, whereof ye have heard, and which hath beene preached to every creature which is under heaven, whereof I* Paul *am a Minister.*

And this reconciliation know no otherwise to belong unto you than ye abide grounded and setled in faith, and be not carried away from the hope you have heard in the Gospell, the truth whereof appeareth, in that in so short a time it hath been preached to all nations under the cope of heaven; of which Gospell I my selfe am a Minister.

Verse 24. *Now rejoyce I in my sufferings for you, and fulfill the rest of the afflictions of Christ in the flesh for his bodies sake, which is the Church.*

Where-

Wherein it ought not to dismay you that I am in bonds, seeing my selfe do rejoyce in it: seeing it is not for redemption (which Christ alone hath wrought) but for the confirmation of your faith, and example of your patience: & seeing thereby are fulfilled the passions which are yet wanting unto the body of Christ, which is the Church, which must be like unto Christ her head in suffering, that it may be like unto him in glory. And finally, since it is not for your good alone, but for the good of the whole body of Christ, which is the Church.

Verse 25. *Whereof I am a Minister, according to the dispensation of God which is given me unto you-ward to fulfill the word of God.*

Whereof as of the Gospell I am a Minister, and that by the ordinance of God, who committed a stewardship unto me, that in you might be fulfilled the word of God.

Verse 26. *Which is the mystery hid since the world began, and from all ages, but now is made manifest to his Saints.*

I meane the secret of the Gospel, so worthily called, for that it hath beene hidden from all times and generations hitherto: and now is made manifest not to all, but to his Saints.

Verse 27. *To whom God would make knowne what is the riches of his glorious mystery among the Gentiles, which riches is Christ in you, the hope of glory.*

Even to as many as God of his good will would make knowne the glorious riches of his secret among the Gentiles, which glorious riches is Christ in you, the same alone, by whom we may hope for glory.

Verse 28. *Whom we preach, admonishing every man, and teaching every man in all wisedome, that we may present every man perfect in Christ Jesus.*

The same also whom we do preach, partly admonishing all sorts of men, and partly teaching all sorts of men, all heavenly wisedome; thereby to present men of all sorts, perfectly wise, and blessed, through Iesus Christ.

Verse 29. *Whereunto I also labour and strive, according to his working which worketh in me mightily.*

Where-

Whereunto I labour ſore, ſtriving forcibly, which yet would be unfruitfull, were it not that God worketh by his Spirit mightily with my Miniſterie.

CHAP. II.

Verſe 1. *For, I would ye knew what great fighting I have for your ſakes, and for them of* Laodicea, *and for as many as have not ſeene my perſon in the fleſh.*

THat which I ſay of my grievous labour and ſtrife for all men, is truly verified of you: for I would not have you ignorant of the great agony and ſtrife for you, and for thoſe that are in the Church of *Laodicea*, and others that are about you in the Countries of *Phrygia*, notwithſtanding that they never ſaw my perſon.

Verſe 2. *That their hearts might be comforted, and they knit together in love, and in all riches of the full aſſurance of underſtanding, to know the myſtery of God, even the Father, and of Chriſt.*

And my care and thought is, that through the preaching of the Goſpel you might be comforted at the heart by a knitting, ſetling together, and compacting of your minds one to another, through abundance of perſwaded underſtanding, and acknowledgement of the myſtery of God, that is to ſay, of the Father, and of Chriſt.

Verſe 3. *In whom are hid all the treaſures of wiſedome and knowledge.*

In which Chriſt are all the treaſures of wiſedome and knowledge treaſured up, but yet hidden from the natural man.

Verſe 4. *And this I ſay, leſt any man ſhould beguile you with inticing words.*

The drift of all the commendations of the preaching of the Goſpel, and of Chriſt, whom the Goſpel doth ſet forth and preach unto you is that no man by apparant and perſwaſible ſpeeches do tranſport you.

Ver. 5. *For though I be abſent in the fleſh, yet am I with you in the*

the Spirit, rejoycing and beholding your order, and your ſtedfaſt faith in Chriſt.

¶ Where if you aske, how I that never ſaw you, ſhould be thus carefull of you: and ſhould care for you ſo much, that never came to ſee you; know, that although I be abſent as touching the fleſh, yet I am preſent with as touching the Spirit, rejoycing to ſee your good order, and policy of the Church, cauſed through the ſoundneſſe of the faith which is towards Chriſt.

Verſe 6. *As ye have therefore received Chriſt Ieſus the Lord, ſo walke in him.*

Wherefore as you have receiued the Lord Ieſus Chriſt, ſo let it appeare by your converſation, as in all other things, ſo in holding faſt the truth of the Goſpell.

Verſe 7. *Rooted and built in him, and ſtabliſhed in the faith, as ye have beene taught, abounding therein with thanks-giving.*

Being rooted and builded in him, and ſtrengthened in the faith, and that with thankeſgiving for the mercy you have received in Chriſt.

Verſe 8. *Beware leſt there be any man that ſpoyle you through Philoſophie, and vaine deceit, through the traditions of men, according to the rudiments of the world, and not after Chriſt.*

Looke about you by ſound knowledge of the truth, leſt any of what opinion, holineſſe, or learning ſoever, by either ſhew of reaſon, comming from the braine of men, which hath beene received from hand to hand, and yet is nothing elſe but a deceit or ſleight, or elſe by the ceremonies of the Law, wherewith as by certaine rudiments or A.B.C. the people of God as children were trained to this perfection of Doctrine, which now hath ſhined out unto you, doe vanquiſh you, and draw you before them, as priſoners faſt bound in chaines and manacles of errours: yea, take heed of any doctrine whatſoever, that either taketh any thing away from Chriſt, or placeth any the leaſt jot of ſalvation other-where than in him.

Ver. 9. *For in him dwelleth all the fulneſſe of the Godhead bodily*

For ſeeing that in the nature of Chriſt, the fulneſſe of the

God-head doth perſonally reſt and abide, that both the natures of the God-head & the man-hood, make but one Chriſt, what is there needfull for your ſalvation, that you may not have abundantly in him ?.

Verſe 10. *And ye are complete in him, which is the head of all Principality and Power.*

Conſidering that this fulneſſe of all graces which is in him, he hath not for himſelfe but for you, with all whatſoever you have neede of unto ſalvation.

And the ſame Chriſt howſoever a little inferiour to Angels as touching his man-hood, yet now according to his man-hood is head, not onely of the Church (as is aforeſaid) but of all Powers and Principalities that are in heaven, whereby may appeare their errour, which worſhip Angels.

Ver. 11. *In whom alſo ye are circumciſed with circumciſion made without hands, by putting off the ſinfull body of the fleſh, through the circumciſion of Chriſt.*

Having all fulneſſe and ſufficiencie in him, it followeth that what you would have, you ſeeke in him, which is the circumciſion of the fore-skinne, who was circumciſed not for himſelfe, but for you. And in him you have a more plentifull circumciſion than that which you ſo greedily purſue: for that is made with the bodily hands of man, which can goe no further than the fleſh: whereas this circumciſion is made with the finger of God, which entreth into the heart: whereof one fruit is, the cutting off of the whole body and maſſe of ſinne, which riſeth and buddeth from the carnall corruption of originall ſinne.

Verſe 12. *In that ye are buried with him through baptiſme, in whom ye are alſo raiſed up together, through the faith of the operation of God, who raiſed him from the dead.*

Where if you reply, that *Abraham* and other godly Patriarchs, and Fathers under the law, had this circumciſion of the heart, and yet notwithſtanding received the outward cutting of the fore-skinne for a ſeale of that inward circumciſion, I grant; and therefore you have for an outward ſeale of your inward

inward cutting and purging your corruption, the Sacrament of Baptisme: a seale, that with Christ you are buried unto sin: that sin is truely mortified and deadned in you, that it should no more raigne over you, nor you should live to it.

Another fruit also of this circumcision, whereof Baptisme is a seale, that with Christ you are raised up to newnesse of life, through faith, which God hath wrought in you by the same almighty power, whereby he hath raised Christ frō the dead.

Verse 13. *And ye which are dead in sinnes, and in the uncircumcision of your flesh, hath he quickned together with him forgiving you all your trespasses.*

And no marvaile though you have need of the same power to quicken you, which the Father declared in the raising up of his Sonne, seeing also you are dead in sinnes, shadowed & set forth by the circumcision of the flesh, and at once quickened together with him, in having all your sinnes forgiven you.

Verse 14. *And putting out the hand-writing of ordinances that was against us, which was contrary to us, he even took it out of the way, and fastened it upon the Crosse.*

As by his death he hath gotten us remission of sinnes, so by the same he hath blotted out the hand-writing which was witnesse of our sinnes, as of a debt, wherein we stood bound to God: which hand-writing, standeth in rites and ceremonies of the Law which by his death is not onely blotted out, but by the same nailes whereby his blessed hands and feet were nayled to the Crosse, as it were nailed through and cancelled.

Verse 15. *And hath spoiled the Principalities, and Powers, and hath made a shew of them openly, and hath triumphed over them in the same crosse.*

Neither is it marvell if by his Crosse these enemies were done away, seeing upon the same Crosse he hath spoiled the Divell, and all the power and hoast of Hell: and having disarmed them, he made an open shew of them, triumphing upon them in his Crosse, where they thought utterly to have vanquished and overcome him.

Verse 16. *Let no man therfore condemne you in meat & drink,*

or in respect of an holy-day, or of the new moon, or of the Sabbath daies.

Wherefore as by this meanes circumcision is taken away, so likewise is taken away difference of all meates and dayes. Therefore as in Christ, no man should condemne you for the use of any meat and drink, or in respect of a feast-day, whether it be new Moone, or the three solemne Sabbaths; so if any man either ignorantly, or maliciously doe condemne you, you shal not need to feare their judgement.

Verse 17. *Which are but a shadow of things to come: but the body is of Christ.*

Considering that these things were but shadowes, which have no more place, Christ the head being come.

Ver. 18. *Let no man at his pleasure beare rule over you by humblenes of mind, and worshipping of Angels, advancing himselfe in those things which he never saw, rashly puft up with his fleshly minde.*

Now having spoken of the Elements of the world, which are the ceremonies of the law, I come to the vaine Philosophy I gave you warning of; against the which I observe this rule, that you give no man, of what shew soever, this power over you, that for his own lust, in matters pertaining to God, hee usurpe authority; howsoever the doctrine he bring carry a shew of humility: as for example, those that teach the worshipping of Angels, as meanes to come more easily to Christ. In which thing, what do they else but thrust themselves into things they never knew, only grounded upon a proud cōceit of their fleshly mind; notwithstanding their great pretence of humility?

V. 19. *And holdeth not the head, wherof all the body furnished & knit together by joynts & bonds increaseth with the increasing of God.*

Which error ought so much the more to be abhorred, as they which are infected with it, do not in deed, whatsoever they do in word, hold Christ fast; which is the head of the Church: of whom the whole body, as it were by joynts and bonds, being furnished and campact together, is inriched & increased with an increase which God both alloweth and giveth.

Ver. 20. *Wherfore if ye be dead with Crist, from the ordinances*

of

of the world, why, as though ye lived in the world, are ye burdened with traditions?

Now ſeeing you are dead with Chriſt, by whoſe death you are delivered from the ceremonies of Gods own Law, wherewith as with certaine rudiments the people of the Iews were trained to further perfection, which now they have attained unto in the Doctrine of the Goſpell, why as though you lived ſtill in the world, do you ſuffer your ſelves to be charged with the ceremonies of the world?

Verſe 21. *As touch not, taſte not, handle not.*

I ſay that which you and your falſe Teachers ſay, Touch not ſuch a thing, taſte not ſuch a meat, handle not ſuch a one.

Verſe 22. *Which all periſh with the uſing, and are after the commandements and Doctrines of men.*

All which things ſeeing that through the uſe of them they are conſumed, have no ſtrength to life everlaſting, eſpecially being nothing but the doctrines and commandments of men.

Verſe 23. *Which things have indeed a ſhew of wiſedome in voluntary religion, and humbleneſſe of minde, and in not ſparing the body: neither have they it in any eſtimation to ſatisfie the fleſh.*

I deny not but that they have a colour and ſhew of wiſedome, partly, in that in them there is a worſhip over and above that which God hath commanded, to whom no ſervice is ſufficient which we can do: partly through a kinde of humility, and partly in a hard uſage of the body; which yet are of no price, ſeeing they are of things wherewith the fleſh is filled.

CHAP. III.

Verſe 1. *If ye then be riſen with Chriſt, ſeeke thoſe things which are above, where Chriſt ſitteth at the right hand of God.*

BEing through faith ingrafted, and incorporated into Chriſt (as hath beene ſaid, and as your ſelves profeſſe) as touching ſinne, dead and buried with him: and as touching newneſſe of life, quickened and riſen againe: Now if in truth

you be risen with Christ, then as Christ rising remained not here on earth, but ascended up into heaven, where under God, as touching his man-hood, he is exalted in power and majesty above all powers and principalities in heaven and earth; so you by seeing, and seeking after the graces that come from above, ascend up whither he is gone.

Verse 2. *Set your affections on things that are above, and not on things which are on the earth.*

And to the intent you may carefully seeke after them, ye must first savour and set your affections upon the things that are above, and consequently not to set your affections upon either the former corruptions of false doctrine, or else upon the defilements of a corrupt conversation of life: or finally, upon the perishable transitory things of this base world, all which are meere earthly.

Verse 3. *For ye are dead, and your life is hid with Christ in God.*

Vnto which distaste of earthly things you are called, in that you being risen with Christ; are consequently dead with him. Where if haply you should object, that there is small wisdome to quit your former life, not being assured of another, & should aske how it should appeare you live, seeing besides the afflictions you are exposed unto, you feele the daily incumbrance of sinne, which dwelleth in your mortall bodies: It is true that it is not so apparant, as that which is hidden from the world, and of your selves not so fully and feelingly understood. Howbeit that ought not to dismay you: first, for that it is laid up with God, who is a true keeper of it. And secondly, for that as your life is hidden, so is Christs life and glory, who is the head.

Isa. 60, 17, 19. & 65. 19. Matth. 17.

Verse 4. *When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.*

And lastly, for that when Christ, of whom you have life, shall be made manifest in glory, then shall you also with him appeare glorious.

Verse 5. *Mortifie therefore your members, which are on the earth, fornication, uncleannesse, the inordinate affection, evill concupiscence, and covetousnesse, which is Idolatry.*

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Wherefore being aſſured of another life, mortifie your members that are earthly and carnall. If you aske what? I cannot reckon up all, but I will touch ſome, thoſe ſpecially that you are infected with, whereby you may eaſily conceive of the reſt, ſuch as are fornication, uncleane behaviour, wantonneſſe, evill concupiſcence, and covetouſneſſe, which beſides the exceſſive deſire of goods, is a kinde of idolatry, for that men do put their truſt in riches, that are covetous.

Verſe 6. *For the which things ſake, the wrath of God cometh on the children of diſobedience.*

For every one of the which, the wrath of God cometh on thoſe that remaine in them.

Verſ. 7. *Wherein ye alſo walked once, when ye lived in them.*

And the rather mortifie theſe ſinnes as in times paſt you have practiſed them, when being given unto them, your naturall corruption as a kinde of life, gave power and moving for the practiſe of them.

Verſe 8. *But now put ye away even all theſe things: wrath, anger, malicious neſſe, curſed ſpeaking, filthy ſpeaking out of your mouth.*

Now therefore that you are called to the hope of a better life, lay aſide farre from you, as things you cannot abide the ſight of, not onely the groſſer ſinnes before mentioned, but alſo all manner of ſinne, without endeavour, whereof there is no true mortification. For example, anger, heat, from whence commeth malice, which breaketh out at the mouth, by railing and reviling.

Verſe 9. *Lye not one to another, ſeeing that ye have put off the old man with his works.*

Specially when you cannot truly charge them, take heed you lye not one againſt another: but putting off, as an old and rotten garment, the old man, which you bring from your mothers wombe, with the actions thereof, as it were ſo many tatters.

Verſe 10. *And have put on the new, which is renued in knowledge, after the image of him that created him.*

Now leſt being found naked you be aſhamed, put on, as a new and comely garment, the new man: which if you aske what it is, it is the ſame part which is renewed in you, to the likeneſſe of him that made you, which likeneſſe conſiſteth in the knowledge of God.

Verſe 11. *Where is neither Grecian nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond, free, but Chriſt is all, and in all things.*

Whereby ſhall come to paſſe, that howſoever the falſe teachers place it in being a Iew, rather than being a Gentile: circumciſed rather than uncircumciſed: and the opinion of the common ſort is, that the Barbarian and Scythian is in a farre worſe caſe than the Romane, and the ſervant but a beaſt in reſpect of the free-man: yet with God there is no difference, ſeeing Chriſt, whom by a new birth they have put on, is in all, and is all that God reſpecteth, and accepteth of.

Verſe 12. *Now therefore as the Elect of God, holy and beloved, put on tender mercy, kindneſſe, humbleneſſe of mind, meekneſſe, long-ſuffering.*

To come to a more particular deſcription of the new man, decke your ſelves (as it becommeth the Elect of God, and ſuch as are holy through his love, the cauſe both of your election and holineſſe) with tender compaſſion, eaſineſſe to be imployed, humilitie, mildneſſe, long-ſuffering.

Verſe 13. *Forbearing one another, and forgiving one another, if any man have a quarrell to another; even as Chriſt forgave you, even ſo do ye.*

Which vertues muſt be declared effectually, not onely in forbearing one another, but alſo in frankly forgiving one another, if any have a quarrell one againſt another, even as Chriſt hath frankly forgiven you; even ſo do ye.

Verſe 14. *And above all theſe things put on love, which is the bond of perfectneſſe.*

And though thoſe be ſingular vertues, yet above them all, as the root and mother of them, decke your ſelves with love, which is as it were a bond to binde in a bundle thoſe, and all other vertues tending to perfection, and without which there

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is no ſoundneſſe in any of them, what glittering ſhew ſoever they carry.

Verſe 15. *And let the peace of God rule in your hearts, to the which ye are called in one body, and be ye amiable.*

And though the ſpirit of the old man within you, hath a deſire to contend, yet let the peace of God beare the ſway, and overcome: unto the which peace you are evidently called, in that you are members of one myſticall body: for the better entertainment of which peace, be gratefull one to another, as well in conferring, as in requiting benefits.

Verſe 16. *Let the word of Chriſt dwell in you plenteouſly in all wiſedome, teaching and admoniſhing your owne ſelves in Pſalmes, and Hymnes, and ſpirituall Songs, ſinging with grace in your hearts to the Lord.*

To the end you may refraine all the vices aforeſaid, and practiſe all the vertues afore-ſpoken, together with all other vices to be avoided, and vertues to be embraced, it is neceſſarie that you be exhorted, that the Word of God be as familiar unto you, as if now in one houſe it dwelt with you, that you have it alſo plentifully, and as it were treaſured up againſt the day of need. Laſt of all, that you have it in all wiſedome, making choice both of the things that are moſt important in it, and eſpecially that which doth moſt concerne your ſelves, & your owne particular uſe, avoiding all curious queſtions, tending rather to ſtrife, than to edification of God; which is by faith. And as you muſt have it for your owne uſe, ſo alſo for the uſe of others, as well in teaching thoſe that are ignorant, as in admoniſhing thoſe that walke not according to their knowledge they have received.

And in your meetings to make merry, let your mirth be ſhewed forth in Pſalmes, ſinging as well with inſtrument as with voyce: alſo with Hymnes of thankſgiving for benefits received: and for further variety againſt irkſomneſſe which our nature eaſily falleth into, with ſongs of praiſing God for his noble acts, all ſpirituall unto the Lord, not onely with the voyce, but eſpecially with the heart, with ſuch both tune and geſture as may give grace to the hearer.

Verſe

Ver. 17. *And whatsoever ye shall do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God even the Father by him.*

To conclude (because it is infinite to speake of all things particularly) whatsoever you do in word or deed, let it be such, as calling on the Name of God in Iesus Christ, for the good direction in them, you may returne with thankfulnesse to God the Father through Iesus Christ, the onely Mediatour betweene God and us.

Verse 18. *Wives submit your selves unto your husbands, as it is comely in the Lord.*

Having instructed you in the duties which are generall to all, I come to informe you in those that are speciall, according to the severall callings of every one of you, as those which wi easily come from you, if you have well profited in the former. Now according to the order God himselfe keepeth in the fift Commandement, I will begin with the duties of inferiours.

You wives therefore, notwithstanding you have other duties, I exhort you to that which is hardest for you, wherein you are customably shortest, and being performed, others will easily follow; that you be subject and obedient, as to others that may be above you (as Parents and Magistrates) so especially unto your owne husbands, as that which is the most comely thing of all, because you I know strive to comelinesse. Which obedience and subjection is not yet so absolute, and so generall, but it hath this exception, so farre as you are commanded things not unlawfull by the Word of God.

Verse 19. *Husbands love your wives, and be not bitter unto them.*

You husbands although you owe sundry duties unto your wives, yet specially I exhort you to love them dearely, as that which you are most customably shortest in: and which being throughly setled in you, will easily pull all other duties after it. And therefore be not bitter towards them, which cannot stand with love.

Verse 20. *Children, obey your parents in all things, for that is well pleasing unto the Lord.*

You children, from a heart subdued, and truly humble, obey your

your parents, not by halves, and so farre as they command things to your liking, but in all things not contrary to the Word of God, although it be to the crossing of your desires: for which cause let it be alwayes before your eyes as a goade to stirre you up to this obedience, that in so doing you shall not onely please your Parents, but do a thing acceptable to the Lord himselfe.

Verse 21. *Fathers provoke not your children to anger, lest they be discouraged.*

You Parents abuse not the authority or the pliable mindes of your children, either by commanding things unlawfull, or by hard usage of them to provoke them to any undutifulnesse towards you, or to have no courage or comfort to do the things required of them.

Ver. 22. *Servants be obedient unto them that are your Masters, according to the flesh, in all things, not with eye-service, as men-pleasers, but in singleneesse of heart, fearing God.*

You servants, from a minde subdued, obey your Masters, whose commandement over you, is but for a time, whiles you are in this fraile estate, and that in all things which may stand with the keeping of a good conscience. Now your service must not be alone when your Masters stand by and looke on, as seeking onely to please your Masters: but in singleneesse of heart as fearing God, whose eye is alwayes upon you, when your masters eye is off.

Ver. 23. *And whatsoever ye do, do it heartily, as to the Lord, and not unto men.*

Your service ought also to be voluntary and cheerefull, as that which is due to the Lord, who loveth a cheerfull giver, and not as unto man that cannot discerne whether it be done frankly.

Verse 24. *Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

Knowing that you shall receive in reward from the Lord, life, as an inheritance which he will freely, as upon his children, bestow upon you: for it ought to uphold you in your dutifull service, that you serve not so much your Masters which

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are but men, and therefore sometimes unthankfull and unable to recompence; but the Lord, who is both able, and will recompence your well-doing.

Verse 25. *But he that doth wrong, he shall receive for the wrong that he hath done, and there is no respect of persons.*

Remembring on the other side that whosoever he be that doth wrong, whether master or servant, thereof he shall receive the punishment from the Lord: who accepteth neither the person of the servant to pity him, because of his poore and base estate, nor of the master to spare him, because of his dignity and high degree.

Chap. IIII.

Verse 1. *Ye masters, do unto your servants that which is just and equall, knowing that ye also have a master in heaven.*

You Masters, looke that you yeeld unto your servants both wages, and meat and drinke, as that which is right, and with moderate rest and recreation some further recompence, according to the good service they have done: as that which is equall: considering that as your servants are to render an account unto you, so you must give an account unto your Master which is in heaven.

Verse 2. *Continue in prayer, and watch in the same with thanks-giving.*

And now to returne againe to the generall duties, and yet such as for the most part belong rather unto you, than unto other persons and Churches not so stated or affected as yours, I exhort you to take paines, and to continue in petitions, and requests unto God, with heed taken that it be not done carelesly and drousily; the which both with continuance, painfulnesse, and watching, must be done and performed in thanksgiving for graces already received.

V. 3. *Praying also for us, that God may open unto us the door of utterance*

utterance, to speake the mystery of Christ, wherefore I am also in bonds.

Praying in both sorts as for all men, & the faithfull above others, so especially for me and *Timothy*, that God would open our mouthes wide; as a gate (otherwise shut) is set open, that we may speake the secrets of Christ, naturally hidden from all men, and by dispensation of God, alwaies to the comming of Christ, obscurely knowne to the faithfull, yea, to the Angels themselves: for which I am in hold.

Verse 4. *That I may utter it, as it becommeth me to speake.*

In which respect you are yet further to strengthen and stretch out your prayers for me, that all feare set apart, I may make it manifest as it is meet, both in regard of the excellency thereof, and the speciall trust of the Apostleship which is committed unto me.

Verse 5. *Walke wisely towards them that are without, and redeeme the time.*

And seeing you dwell amongst those that are strangers from God, walke wisely, that you be neither infected with their evils, nor they have occasion to speake evill of the truth; & that by the light of your godly conversation they may be allured to give eare to the truth: therein following the example of diligent Merchants, that to redeeme their losses that are past, watch to take all opportunity of gaining.

Verse 6. *Let your speech be gracious alwaies, and powdred with salt, that we may know how to answer every man.*

More particularly, looke to your speeches in the wise ordering whereof Christian wisedome is singularly discerned, that it be alwaies (as savorie meate) well seasoned, whiles you shall be able to answer every man according as their particular estates require.

Ver. 7. Tychicus *our beloved brother & faithful Minister, and fellow servant in the Lord shall declare unto you my whole state.*

In the love & care I beare unto you, I have sent *Tychicus* unto you, who shal inform you of all my estate, wherof I know you wil be glad to hear; whom that you may receive as it becommeth, I cōmend unto you for a brother, worthy to be beloved:

also

also for a faithfull Minister, & my fellow in the Lords service.

Verse 8. *Whom I have sent unto you for the same purpose, that he might know your state, and might comfort your hearts.*
Whom I have sent, as to let you understand of mine affaires, so to know what case you are in, thereof to make report unto me, and especially that hee may comfort you at the heart, against the storme of persecution raised against you.

Verse 9. *With Onesimus a faithfull and beloved brother, who is one of you, They shall shew you of all things here.*
And with him, that the embassage may have more authority, and that in the mouth of two witnesses the things concerning you or me may be better assured, I sent *Onesimus* a brother both faithfull and worthy to be beloved, howsoever hee hath slipped in time past; who is also one of the members of the same Church: these two shall give you to understand of all things that may concerne you that are done in these parts.

Ver. 10. *Aristarchus my fellow-prisoner saluteth you, and Marcus Barnabas sisters sonne, (touching whom yee received commandement, If he come unto you, receive him.)*
Aristarchus in love saluteth you.

Verse 11. *And Jesus which is called Justus, which are of the circumcision. These onely are my worke-fellowes unto the Kingdome of God, which have beene unto my consolation.*
So doth *Marke* and *Jesus*: whom that you may be provoked to love againe, I would have you to understand, that touching *Aristarchus*, he is my fellow-prisoner for the Gospell; touching *Marke*, he is sisters sonne to *Barnabas* that notable servant of God, of whom you have had commandement, that if hee come unto you, you should receive him accordingly.
And touching *Jesus*, his conversation hath beene such as thereby he hath gotten the surname of Iust. And of them all three together, there are great causes why you should respect them, for that they are of the race of the Iewes, with whom God hath made speciall covenant: especially seeing that of so great

great a number of *Jewes* that are here, only these three help to advance the kingdom of heaven by giving assistance unto me.

Verse 12. *Epaphras the servant of Christ, which is one of you, saluteth you, and alwaies striveth for you in prayers, that ye may stand perfect, and full in all the will of God.*

Epaphras saluteth you, between whom and you there is a speciall bond, by reason whereof even now absent from you, yet he is one of you; and being as you know a worthy servant of Christ in the Ministery of the Gospell, whereby his prayers are more effectuall, he prayeth continually with great strife and earnestnesse for you; that having entred into the holy profession of the Gospell, you may stand and abide in it, with daily increase both in the knowledge and obedience of the whole will of God, untill such time as by death you shall be compleat and perfect men in Christ.

Verse 13. *For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.*

For, howsoever, I am not privy to his private prayers, yet I dare be bold so to write, becaule I my selfe am witnesse how, (notwithstanding his absence) he burneth in much love towards you, and towards the brethren in *Laodicea* and *Hierapolis*; the rather for your sakes which may either be furthered by their good, or hindered by their ill estate.

Ver. 14. *Luke the beloved Physitian greeteth you, & Demas.*

Luke the Physitian, one worthy to be beloved, saluteth you, and so doth *Demas*.

Verse 15. *Salute the brethren which are of Laodicea, Nimphas, and the Church which is in his house.*

Salute the brethren in *Laodicea* from me, especially *Nimphas* and his family; which for their piety and good order in it, I may not unfitly terme a little Church.

Verse 16, *And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, and that likewise ye read the Epistle written from Laodicea.*

And

And when you have read the Epistle in the Church, to testifie your communion, as in all other good things, so especially in this sacred treasure of the word of Christ, procure it to be read in the Church of Laodicea; as on the other side, that you also read the Epistle which was written from Laodicea.

Verse 17. *And say to* Archippus, *Take heed to the ministery that thou hast received in the Lord, that thou fulfill it.*

Tell also *Archippus* your Pastor and ordinary Minister, from me, that he looke more diligently to his charge of ministery, which he hath received of the Lord: that hee doe it not by halves, but that he performe it in every respect, both of cheerfull teaching, and of good example of life unto the flocke.

Verse 18. *The salutation by the hand of me* Paul. *Remember my bonds. Grace be with you.*

Finally, I have sent you also my salutations, not by the hand of my Scribe, (as the other salutations,) but by mine owne hand: whereunto (for a close of my letters) I adde my request unto you, that you would in your prayers remember my bonds, for the obtaining of whatsoever my captive estate doth require.

And further, my humble prayer is for the grace of God, to be with you: and so I am assured that it will be.

FINIS.